

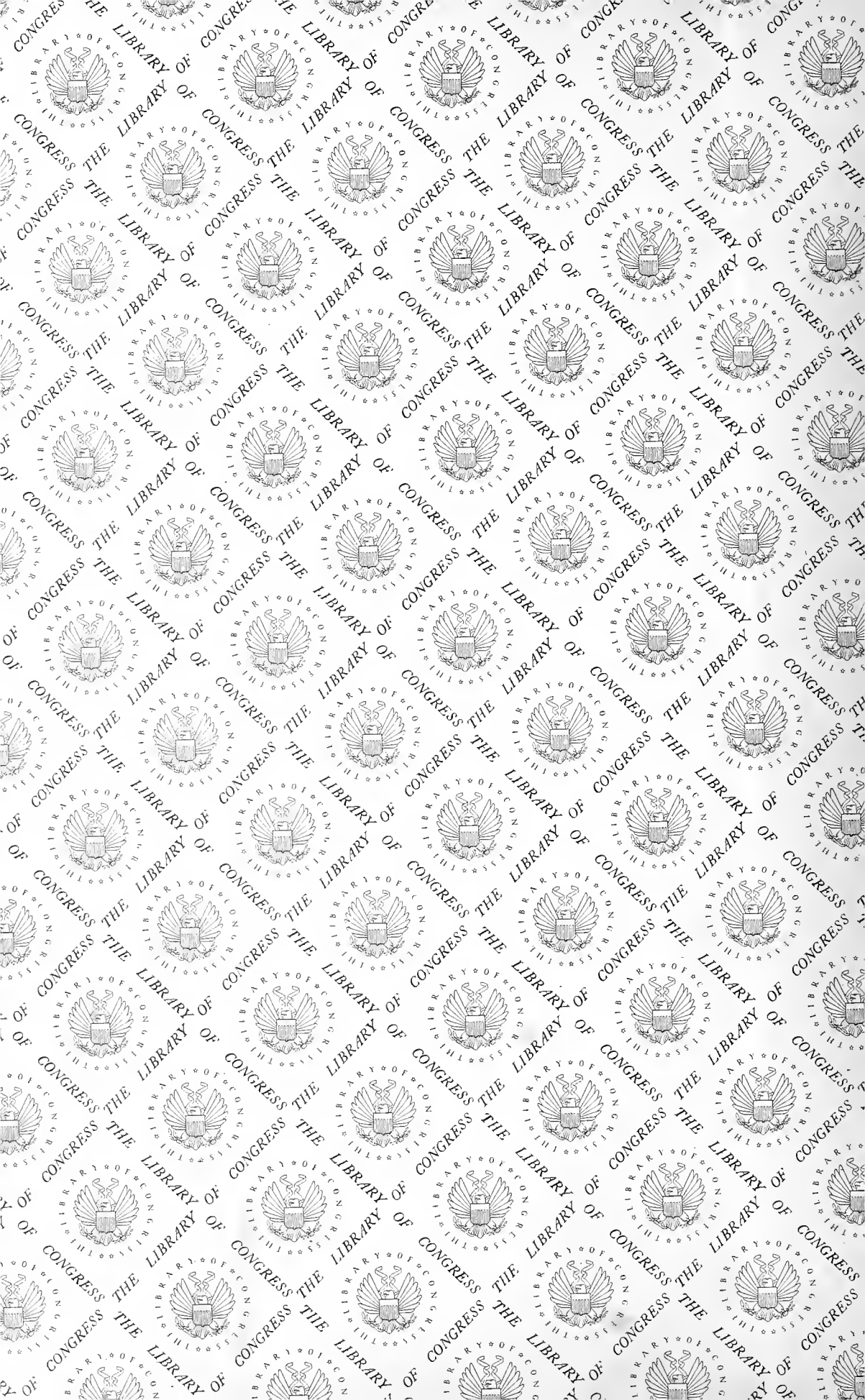
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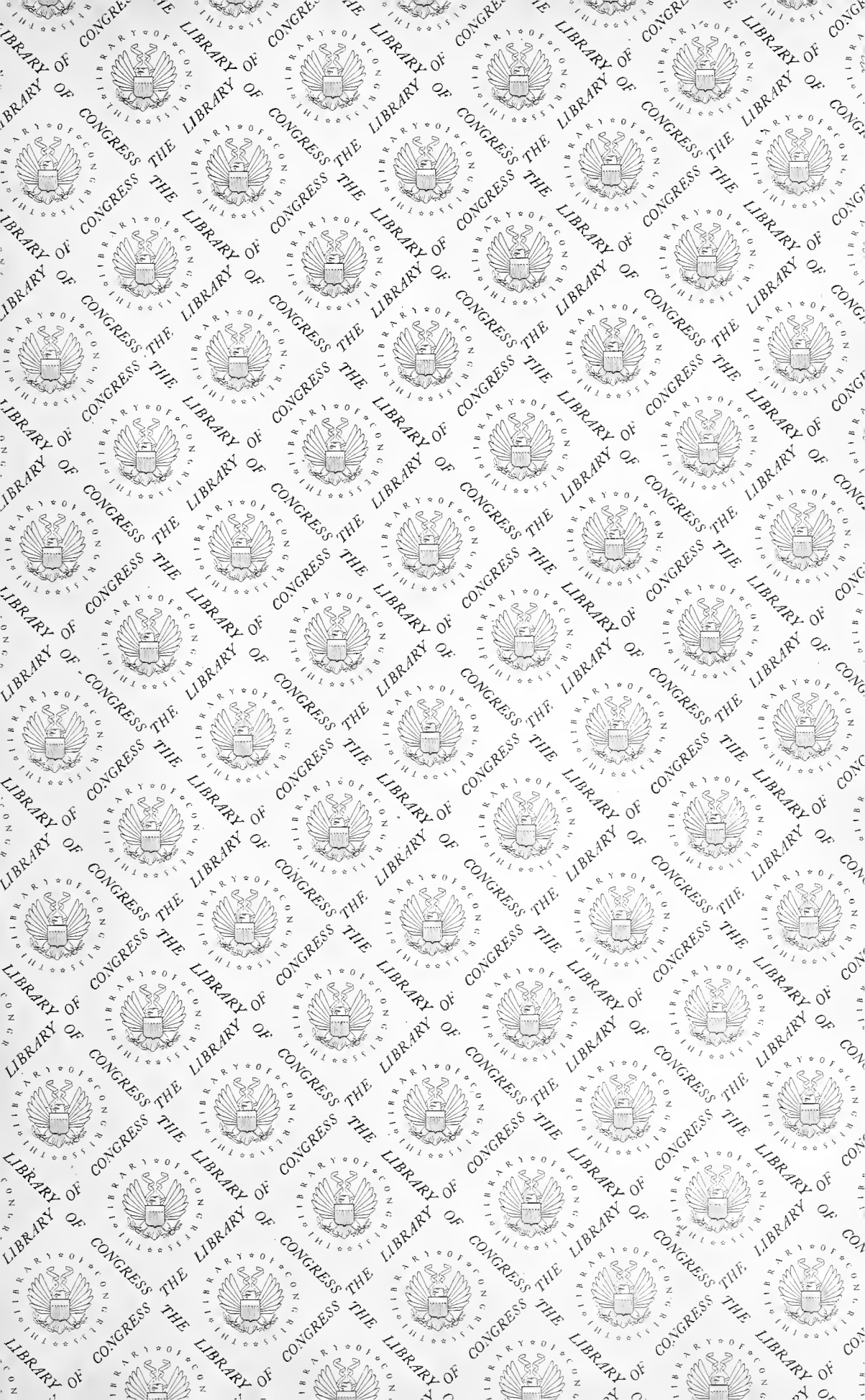
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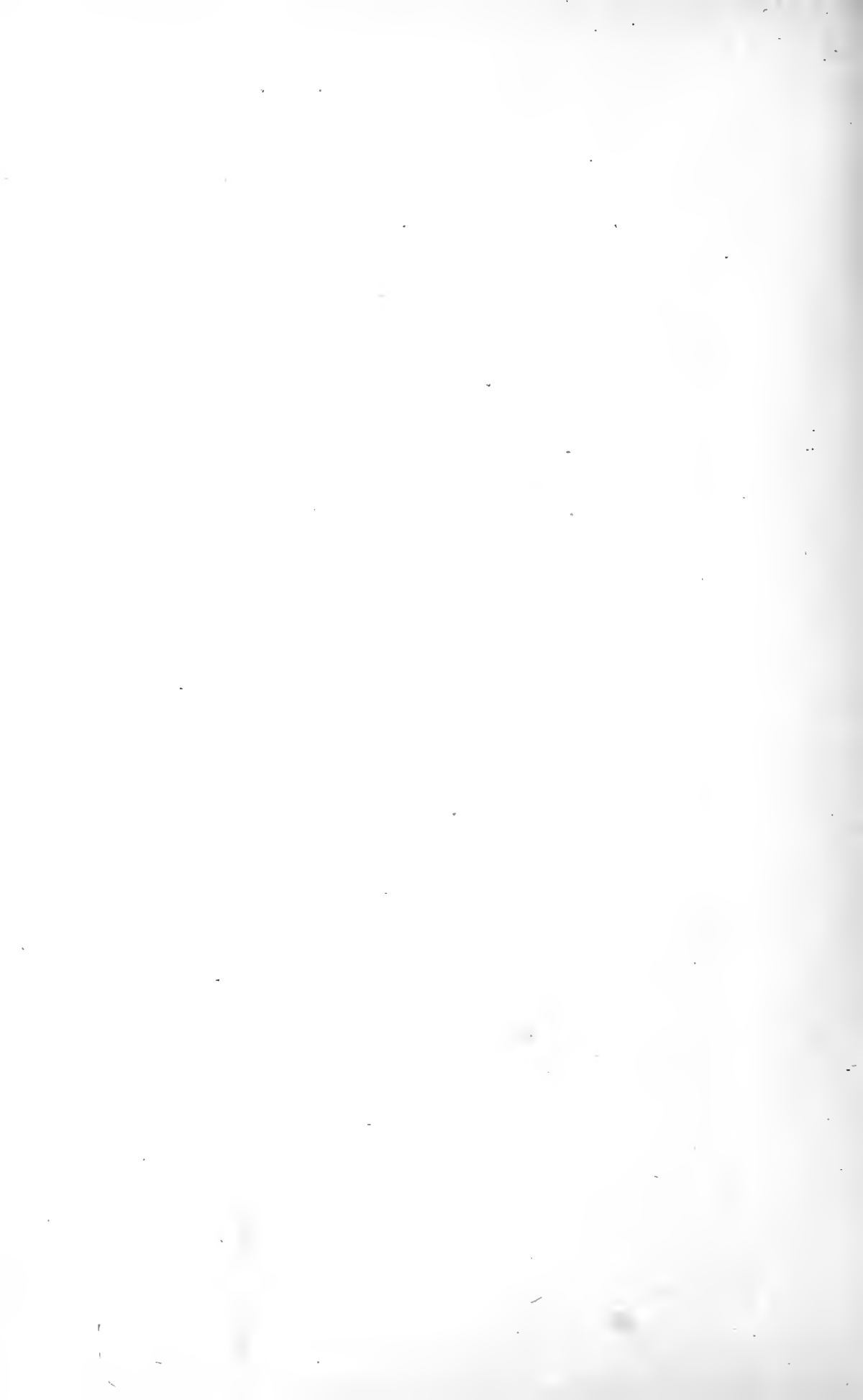
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ARGUMENT TO

ERRORS OF THOUGHT

—IN—

SCIENCE, RELIGION AND SOCIAL
LIFE

—AND—

THEIR EVIL INFLUENCES FROM PRE-ALPHABETIC AGES
TO THE PRESENT DAY

—WITH—

PARTICULAR REGARD TO THE QUESTIONS OF THE HOUR
AND THE DANGERS OF MODERN CIVILIZATION

By ST. GEORGE

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ARGUMENT TO ERRORS OF THOUGHT

By St. George.

In view of the fact that several volumes will be required to examine the career of Erring Thought in past and present civilizations, it may not be amiss to preface the subject with a brief argument in order to indicate its drift and importance.

This introductory sketch and the following volumes about to be published are written in the hope of elucidating the fact that many great evils in civilized life arise in errors of thought—in faulty and superficial ways of judging the causes of existing conditions and of reasoning from cause to consequence. The faulty work of the mind, and especially of the thinking faculties, develops itself into great popular delusions, which destroy social peace and welfare.

Connected with this elucidation is the attempt to prove that the evils so arising cannot be averted save by correcting the erring ways of thinking into which modern methods of instruction lead the public mind. If errors of thought are at the root of growing evils, this root should be laid bare in order to make possible the eradication of the evil. If modern education disseminates errors of thought which promote the growth of evil in civilized life, or even if it only fails to prepare the public mind properly for the work of civilization, should its errors and shortcomings not be corrected?

The errors of thought which deserve particular attention at the present time are those which are fostered in educational institutions, and which find their way into legislation and administration of social and national affairs.

Intellectual development controls social development. The intellect is the superstructure of natural intelligence, and a product of that consciousness which can be vested in language. There is much in human consciousness, which cannot be so vested but which nevertheless plays an important part in civilized life. The human knowing powers are of a twofold kind, inasmuch as language divides elementary consciousness or natural intelligence into two parts, leaving one part out of consideration as unwritten consciousness, and converting the balance into

what is known as knowledge. That part which is known as knowledge constitutes the intellect, and but little of its work deserves the name of truth. Knowledge and truth are very different things. The knowledge which is true is so only of facts in the way of thinking, but the facts of thinking differ very widely from the facts of living. Knowledge of what is not life is abundant, and true in a way; it is relatively true, but relative truth is a superficial kind of truth, and differs from Truth as a stuffed animal differs from a living one. Knowledge of life at the present stage of intellectual development is one-sided and delusive; it is little more than a matter of opinion, such as the Thinking Ego produces by guessing at the active causes of human existence. The intellectual powers which control civilization may be fairly described as an incoherent, non-organic mass of opinions.

The opinions which rule civilization are not often rationally conceived. They originate largely in misconceptions of the causes which sustain or disturb the development of civilization. Faulty ways of thinking, learnedly established by systems of so-called logic and rhetoric, convert not only faulty conceptions of Fact into persistent errors of judgment, but they mislead the best intentions of the mind, to substitute hollow theories or opinions for needed knowledge of Fact, for that thorough knowledge of the causes active in nature and human nature which generate life and sustain its healthful development in individual and nation.

The causes which sustain or disturb the healthful growth of civilization may be properly called Fact, for the sake of brevity. Fact, so conceived, comprizes a multiplicity of causes which should be known in all their actions, reactions and counteractions, in order to make the judgment of the thinking mind with regard to Right and Wrong something better than a mere matter of opinion. To know this or that feature or phase in the multiplicity, ramification and entanglement of causes is not knowing Fact thoroughly.

To know Fact thoroughly, the thinking faculties must have a well defined footing in the consciousness which accompanies the powers of life in their organic procedures — in development and evolution, in envelopment and involution — and this footing is properly called the human understanding. It is this understanding which needs particular attention on the part of the educators who presume to prepare the human mind for the work of civilization. The modern system of education slights and even ignores the powers of the human understanding, and as a consequence, produces a kind of intellectuality which is rich in opin-

ion but poor in thorough knowledge of life, of its origin, its motivity, its powers to build up or destroy civilization.

A clear understanding of the **principles of procedure** which generate the powers of life and control the forces of death in the process of nature is primarily required in order to judge any act of nature or of human nature as it is in itself and in its bearings upon life and death—upon fitness of survival. Without a thorough understanding of the active principles in natural causation, the thinking mind cannot proceed surefootedly to reason from cause to consequence; it cannot deal rationally with the Gist of Fact and the ever changeable problems of civilized life; it can only guess at the workings of natural causation; it can only form superficial, fragmentary and uncertain judgments, usually called opinions; and by the light of these it can only experiment in the affairs of civilization.

A one-sided and fragmentary knowledge of causation, such as can be obtained in the conventional channels of enlightenment, does not rationally develop the natural understanding of Fact.

The development of a thorough knowledge of Fact in the thinking mind may appear to be a difficult task to accomplish, but the apparent difficulties are not insurmountable. To make the natural causes, active in nature and human nature, thoroughly known, is only a matter of providing the natural knowing powers of mind with two requirements, first, with efficient means to the end of developing the human understanding, and secondly, with the ability of using these means efficiently in both sensible and reasonable ways. The providing of these means and the ability to use them is an educational requirement in all great civilizations. Our intellectual ancestry, even in pre-alphabetic times, has provided these means and also the formulas for their proper use, and later ages have embodied both in the so-called sacred or testamentary writings. Unfortunately, the intellectual achievements of former generations are not now intelligible to us; they cannot be rendered into modern language by the ways and means so far employed in attempted translation and elucidation.

Modern systems of education employ no adequate means to develop the power of the human understanding. Modern science deals only with the powers of perception, and modern theology only with the misconceptions of original causes or of sacred writ. Perceptions and conceptions are faculties which take an indirect hold of Fact, and their work differs from that of the understanding, which has a direct or immediately conscious-connection with the causes active in nature and life. The understanding furnishes immediate knowledge of nature and natural

causation, while the faculties of perception and conception furnish only auxiliary means of knowing, as the etymology of the words indicates. Antiquity clearly distinguished the difference, and evolved language accordingly. Modern learning overlooks this difference and defines the words derived from antiquity in other than their original meanings.

Philology has been at fault; it has persistently misconceived the natural connection between language and the various factors in human consciousness and self-consciousness, and it has misrepresented the laws of language in antiquity recognized and established.

Modern philology is an 'ology, and like all 'ologies, it fails to consciously connect the thinking faculties with the living powers, or our thought-and word-knowledge with our living consciousness of causes, active in nature and human nature. Modern philology lacks all understanding of the connection between language and the causes of life, and the human consciousness of these causes. The living consciousness of natural causes is a fundamental equipment of the human mind; it is the raw material of all knowledge which, by educational training of thinking and speaking, should be properly elaborated into explicit knowledge of Fact,—of natural causation and its principles of procedure. If this raw material of knowledge is not so elaborated, then the effect which education produces in the mind is not what it ought to be; it is not productive of the knowledge needed to make social life a success in extended civilization. Intellectuality may be its product, but it is a type of intellectuality which has no footing in the consciousness of facts which are acts of nature — no understanding of natural causation.

Knowledge of natural causes is a first requirement of the mind which claims Free-agency powers and the ability and right to control the affairs of social life.

It seems as if sufficient knowledge of natural causes was lacking in all branches of learning, save those which concern the bread and butter sciences, for these do not require any knowledge of the inner activity of our nature; they deal only with the outer interaction of things — with phaenomena and conditions, regardless of the invisible causes which produce them.

Our great industrial advancement during the last hundred years has made Christian civilizations the predominant powers on earth. Our industrial advance is due to special sense-development, but not to the proper development of our intrinsic knowing powers, nor to proper character-evolution. Sense provides the ample means which we have, but civilized character is required to make right and reasonable use of the means provided by

sense. This character should be evolved by educational methods. No efficient effort in the way of character-elevation is being made in modern life.

Intellectuality as a sense-developer has done great work; as a character-evolver it is still medieval in all its branches; in fact, it is the product of an irrational, alphabetical over-development of those thinking faculties which ignore or misrepresent the living powers.

Irrational opinions, by education disseminated and by legislation formed into standards of right, are assuming control of social and political affairs throughout Christian civilization, but especially in these United States.

All opinions ever advanced regarding education, legislation, finance, tariff, trusts, taxation, etc., are as faulty as are the opinions with regard to religious faith; all are unduly diverse, conflicting and even contradictory, because they are formed without thorough knowledge of fundamental facts, and without regard to the inner workings of those natural causes which evolve the powers of life in general and the mental power of human life in particular, and which must be known to the Free-agency mind so that it may be able to distinguish that which supports the order of life from that which disturbs it—Right from Wrong, Good from Evil, etc.

The highest judges in the land differ in their opinions of Right or Wrong with regard to matters of the greatest importance to civilization. They do so because their natural understanding of causes has not been fully and fairly developed. Their natural powers of discernment have not been evolved; they make arbitrary distinctions in their way of reasoning; they reason in accordance with ready-made ideas and prejudices. They make distinctions in the way of thinking which are not differences in Fact; they pronounce one Trust unlawful and they consider another Trust, formed in the same way and operating in accordance with the same methods, thoroughly lawful. They introduce their contradictory opinions of good and evil into their decisions, and they claim to base these decisions upon reason, although their reasoning is only an arbitrary procedure in the process of thought, which differs widely from the principles of procedure which sustain the order of life. If the supreme judging power in a nation can so gravely err, what can be expected from the average mind which presumably rules the policy of the nation by its votes.

To know the causes active in nature and human life is a very different thing from knowing the ideas by which modern learning attempts to represent these causes. The ideal picture is a very different thing from the active fact which it aims to represent. It is only a knowledge of superficial aspects of Fact, which differs from the fact as a photograph differs from the thing photographed. The aspect may furnish an outer view of Fact, but it does not bring into the light of consciousness the natural causes active within existing things.

The natural knowing powers of the human mind stand immediately connected with the powers of life; they have their root in the very Gist of natural causation, and they have also a branch-development which is inseparably connected with that root. In all this, the natural knowing powers differ from the learnedly developed thinking faculties and powers, and hence the capacities of the human mind differ from and transcend those of modern learning. Modern learning is yet in its swaddling clothes as compared with the Great Learning of pre-Tartaric China and that recorded in the pre-alphabetic vestiges of art.

Our civilizations have passed through long eras of intellectual retrogression, the nadir of which we have but just passed. Daemonized minds, and not humane intellects, have ruled in civilization during historic ages, and made the earth a graveyard of ruined and slaughtered nations. Unfeeling and perverted intellectuality has been the curse of all historic civilizations. Erring, ill-disciplined, characterless Thought has always pushed Living Reason from the throne of mind and made arbitrary force the ruling power in civilizations. From the dawn of history to the present times have the powers of thought and language been subjected to the character-perverting influence of faulty systems of alphabetical education and instruction, and as a result continuous warfare and internecine strife have been the destroyers of nations.

The false lights of consciousness which fragmentary alphabetical training always develops in the thinking and talking intellectuals, have never failed in destroying the virtues of the civilizing instinct, pre-alphabetically evolved in the human mind.

Language, the original civilizer of mankind, has always become a daemonizing power in the control of thinking egotists whom alphabetical learning has ever produced and still produces.

The Thinking Ego, alphabetically enlightened, has always tortured and tyrannized over the living and feeling self, and thereby undermined and destroyed the order of life — the health and well-being in individual and nation.

We have but just emerged from the darkest of intellectually benighted ages—the so-called Middle Ages of the Christian cult. Our intellectual ancestry of medieval times were visionary and daemonized bigots who practiced, suffered or countenanced all sorts of wrongs against the rights of man. We may think that we are now proceeding surefootedly in the way of peace and prosperity; but if we so think we may err. The causes which have many times ruined great and prosperous civilizations are still active among us. With these causes we must make ourselves familiar, by going beyond the reach of modern learning, for modern learning ignores them.

Modern learning of all kinds has the one great defect that it detaches the human thinking powers from the living powers and thereby makes thought a self-sufficient factor of mind and a manufacturer of theories and opinions. Modern learning does marvelous work in the workshop of thought, but it does not know the natural ways and means by which the Thinking Ego can enter the workshop of nature to ascertain the workings of the causes active within.

The intellectualized mind cannot rationally deal with the requirements of civilized life if it does not understand the workings of the causes active in the process of nature and especially the causes of human development and evolution. It is necessary to make these causes fully and fairly known as they are in themselves, and not merely as they may be represented by this or that class of thinkers or alleged truth-tellers.

Education, which develops no truer lights of consciousness in the public mind than are either the relative truths of scientific empirics or the conflicting God-ideas of theologians, does not serve our great and growing civilization well; it leads the mind to form opinions without the fundamentally necessary knowledge of Fact. The opinions so formed are liable to work up what antiquity knew as a "war of words" for opinion's sake—an undue conflict of learnedly established opinions which cannot be harmonized among themselves, nor be made to minister effectually to the requirements of civilized life. The conflict of such opinions has usually been destructive to social order and peace.

Learning in all its branches, save those of the bread and butter sciences, is only a product of opinions, irrationally conceived and systematically fixed in definitions of words which misrepresent the changeful workings of natural causation in all development and evolution. The process of existence and the eternal

chain of causation are unknown to all modern thinkers; they are virtually ignored, if not denied, by modern learning, which substitutes its "ologies" for knowledge of Fact. Abstract learning of all kinds is only a conglomerate of opinions, irrationally conceived and propagated in ways of hollow, alphabetical talk without due knowledge of fundamental facts. There is altogether too much theoretical talk and too little practical understanding in the various schools of thought established by modern learning.

The teachings in school and church have an unhappy influence upon the public mind; they lead the thinking faculties away from the natural knowing powers, and they instil ready-made ideas into the mind, instead of evolving the powers of discernment in naturally logical ways. **Ready-made ideas** regarding the right or wrong, the good or evil in social life, are dangerous tools of the mind. They are means to the end of pre-judging Fact, and generally designed for some special purpose. Having served their purpose, they do not pass out of existence, but metamorphose into persistent prejudices. Scattering themselves over the earth like firebrands, they set ablaze those tendencies to popular delusion which have but too often swept civilizations off the face of the earth.

Modern learning leads the thinking faculties of the public mind into superficial channels. It talks about phaenomena and conditions, but it utterly fails to elucidate the causes of phaenomena and conditions. Knowledge of phaenomena and conditions is not knowledge of Fact.

The theologian's talk about primary causes and the scientist's talk about secondary causes is hollow, because it ignores natural causes, the causes of life, of development and of evolution. It only represents one-sided and fragmentary aspects of natural causes and ideal pictures of these aspects. This kind of knowledge antiquity described as "shell-knowledge."

All scientific and theological talk about social conditions is equally hollow if it does not fully and fairly elucidate the causes which produce these conditions, and no learned thinker has ever elucidated these causes in modern life.

To know conditions as science and theology represent them to the public mind, is not knowing them as they should be known. That which produces conditions of well-being and of suffering in civilized life should be made fully and fairly known through the channels of education, for only if the causes of well-being and suffering are known can the thinking mind employ proper means in efficient ways to promote the healthful growth of civilization.

The Gods have evolved free-agency powers out of the elementary knowing and doing powers of life. The free-agent selects the soil and plants his root of character. School and Church water the growing plant; so antiquity held.

The assertion that the causes of human life and development are unknowable cannot be satisfactory to any free-agent or to any reasonable man. If these causes are unknowable, all knowledge of life, of right and wrong, of good and evil, is necessarily a matter of opinion, formed without sufficient knowledge of Fact, of doubtful value and probably not truly representative of the requirements of life. Why should any man willingly subject himself to control of any opinionated mind—of any mind that does not understand the workings of natural cause and consequence?

All talk of truth is hollow if it ignores the organizing powers active in nature and civilization, and productive of life in general and of human intelligence and intellectuality in particular.

Hollow talk

in school and church, in college, university and public life is the danger of the hour. It converts the virtues of natural intelligence into sham intellectuality, and the fulness of natural knowing powers into the superficiality and hollowness of opinions. The conversion of irrational opinions into laws is fatal error; it is the cardinal sin of superficial and perverted intellectuality.

Hollow talk in school separates the thinking consciousness from the living consciousness; it makes the faculties of thought self-sufficient and produces much hollow word-knowledge, all of which misleads the judging and reasoning powers of the mind.

Hollow talk in church substitutes diverse and contradictory God and Devil ideas for the living God-consciousness in the human mind; it disseminates absentee God-ideas, which are alleged to represent some unknowable divinity, distant from our world of life. Our living God-consciousness is the elementary consciousness of the organizing powers of life, mind and thought, active in the process of existence, and this consciousness has virtues as a humanizing power which the conflicting God-ideas and current theories of heaven and hell, now circulating as theologically established truths, do not usually sustain.

Hollow talk in theological colleges misrepresents the testamentary records of human experience which depict the causes of human welfare, as well as those of national degeneracy and destruction.

Hollow talk about sin makes men lose respect for religious leadership, if not also for right and reason.

Hollow talk about morality fills the hospitals.

Hollow talk of virtue and justice makes that appear right which, in fact, is not right, and that wrong which is not wrong; it perverts the working order of the mind, substituting imaginary reasons for the living consciousness of natural causes, and biased opinions for knowledge of Fact, in ways which make all thinking minds more or less irrational; thus hollow talk spreads popular delusions.

Language is the gift divine which elevates human nature above that of the animal, and makes civilization possible. Hollow talk is an abuse of human language and a source of evil in civilized life.

Hollow is all talk of good and evil which ignores or misrepresents the active causes productive of conditions of well-being and suffering. Active causes are the Gist of Fact; conditions and all other appearances are only that which can be said in connection with causes in statements of Fact.

Hollow is all talk of peace and salvation when the existing conditions and the causes which produce them make for war and damnation. The causes, making for either war or peace, must be known and properly dealt with before peace and salvation can be secured.

Hollow talk of dishonesty among the **higher-ups** never reaches the seat of evil; it only makes the lowly think that dishonesty is the stairway to prosperity, and it generates a brood of scheming parasites in civilization.

Hollow talk of predatory wealth demoralizes the masses, engenders class hatred and spreads the delusion that wealth is necessarily a public enemy when, as a matter of fact, the men of great business ability and wealth are usually the most active factors in national prosperity, and most sincerely interested in public welfare.

Hollow is all talk which seeks to inspire the public mind with any ready-made opinions, pro or con, regarding this or that factor in civilization.

Hollow talk substitutes general and particular visions, relatively and partially true statements of Fact, for gisty judgments.

Relative truths are fixed conceptions of one-sided aspects of Fact, true in a way to the point of view, as opinions generally are, but false to the Gist of Fact. Relative truths regarding the causes of life and human welfare are **tainted truths**.

Tainted truths, by hollow talk disseminated, are more powerful foes to the democratic institutions of this country than is

tainted money. Tainted money may unduly diminish the prosperity of some factors in a democratic commonwealth, but tainted truths delude the knowing power in the public mind and pervert the character required to make self-government a success. Democratic institutions of a very extended character, as are ours, cannot maintain themselves long if honest truth and honest money are not the circulating mediums in public life.

The care of one hundred millions of people embodied in one social organization, with all the ramifications and entanglements of diverse and conflicting interests, needs thoroughly rational leadership, which the present opinionated talent cannot furnish; in fact, it needs fully enlightened high-character genius, which only an organization devoted solely to the study of national welfare can evolve, if it goes away from and beyond all systems of modern learning and all conventional ways of manufacturing opinions and of dealing in ready-made ideas.

Hollow talk of circulation-seeking journalism points to undesirable conditions, the origin of which is not thoroughly understood, and calls for reforms which only substitute a new error for an old one. The lazy mind, or the mind busy with its own special affairs, is usually ready to accept ready-made opinions as full and fair statements of Fact, and to be guided and controlled by these opinions, especially when they promise reform and betterment of conditions. The acceptance of ready-made opinions makes dupes of many honest-minded and otherwise reasonable people, and starts the ever fatal reform-mania, which attempts to do by legislation the work which education has failed to do; that is, to elevate the character of the people in general and of their representatives and leaders more especially.

Short-sighted journalism so misleads many voters that they labor for the undoing of their own welfare, not only for the undoing of their own individual liberty and prosperity, but also to the end of making this country dependent on a foreign credit-system, and subject to international programmers.

The voters of this republic, inspired by moralizing talk and by promise of better conditions, labor to fetter the money evils legislatively, with the result of "forging fetters their own feet to fit", as did the populace in the colonies of ancient Greece.

The reform-crazed American voter now calls for more special legislation, which does not increase his chances of peace and plenty, but which deprives him of his civic rights and liberties, and places more and more power into the hands of politicians and public servants, and more burdens on his own life. He virtually calls for an extension of the recently established bureaucratic system; he calls for administrative interference in local af-

airs by agents of the central government, which cannot keep itself thoroughly informed about local requirements in this vast country; he calls for more extravagances in national administration; he calls for tariff-revision which would result in transferring our national cash-resources to foreign money-powers, and which would put America's laboring classes into direct competition with cheap foreign labor; he calls for reciprocity with foreign countries with which he cannot compete: — countries which do not bear the heavy burden of our wasteful government and which are not subject to our extraordinary living expenses. He calls for all sorts of administrative measures which would necessitate more national bond-issues and higher taxation, and which would place greater burdens on the wealth-producing classes. He calls for more battleships, not needed for coast defense nor for the protection of commerce in the absence of a merchant navy. He glories in the acquisition of foreign domains, populated by races which cannot assimilate with ours and which are not susceptible to self-government. He takes delight in seeing the aggressive policy of our central government and its interference in foreign affairs, its proposed coalitions with monarchical governments, better organized than our own to control international policy, but playing a dangerous international game. He submits to the usurpation of power by the public servants who undertake to manage his national affairs, and who have usually not enough knowledge and experience to manage properly the affairs of a single county, but who are filled with ambition, not only to rule with an iron hand the many millions of people in these United States, but to play an arrogant and dominant part among the great civilizations of the earth. He even endorses the expensive foreign policy of his national representatives, and he accepts without question the inspirations of international programmers, handed to him as news in the daily press.

The average American voter, by news items inspired, sees all sorts of possibilities of either coming greatness or dawning dangers, which are impossibilities in fact, but he overlooks the most important of all national dangers, the undoing of his national independence of foreign money-systems, and he ignores another quite important factor in the extension of our republican institutions, viz., the fact that party-regime without a truly patriotic, characterful, centralizing middle-power can never be a lasting success in an extended and rapidly growing civilization, for it works to maintain itself and its own one-sided interest at the expense of the commonwealth.

Party-regime

such as ours, may serve early stages of national development well, and it did so serve the early stages in the growth of this republic, but in great and extended stages of national development party-regime without some national centralizing power must ever prove a failure. It proceeds by going into side-issues, and it cannot avoid becoming so extravagantly one-sided in opinions and in legislative and administrative measures as to divide the house against itself if opinions are the only lights which determine civic rights.

Aggressive opinions and extravagant party-measures sow the seeds of bitterness and hatefulness among social constituents. The hollow talk of party-workers lionizes its own supporters and exerts itself to assassinate the reputations of its opponents. It exalts the opinion-made and usually pernicious systems which corrupt the men who operate under them, and it condemns the corrupted victims of system only if they are working for the opposition party.

Hollow talk, acting in the best interests of party, but careless of the true interests of commonwealth, makes continuous mud-throwing part of its endeavor. It throws mud, not only at political candidates, but at the occupants of public office in such a way as to deter many able and characterful men of affairs from accepting public service; it lionizes the flunkies of party-regime and of foreign program; it builds up advertised reputations for men active in party interests, and it helps to place incompetent members of the party machinery in control of those public and national affairs to which only truly patriotic men of business and financial ability can properly attend.

The people of these United States have not yet come to realize the great difference between their own national system of finance and the international credit-system. If this difference was understood in its bearings upon national welfare and peaceful security it is safe to say that public opinion would change its attitude regarding many problems now under congressional consideration, such as those of trusts, tariff, taxation, expenditures for political purposes, Panama Canal-building and foreign policy in general.

Hollow talk, active in the opinion-making business, so stuffs the public mind with ready-made ideas that but few minds can retain their natural ability to think for themselves in natural ways.

The masses cannot be expected to give much thought to national household affairs and to international relationships; most individuals usually have all they can do to think about their own affairs. Hence a great part of the public is placed under the

necessity of accepting the advice and direction of professional talkers and political leaders, who usually offer opinions in the charming garb of rhetoric as substitutes for full and fair statements of gisty judgments of Fact.

The mass of the voters is easily misled by the word-knowledge of party leaders to accept this or that biased party-regime or unsavory policy. Lacking the qualities of foresight which make for great and lasting success, the misled masses, who have a numerical preponderance of votes, can easily be turned to party account, as the misleaders of public opinion may desire.

Our political party-pullers now advocate all sorts of measures and policy which the early leaders of this republic considered detrimental to public welfare.

Hollow talk is the fighting machinery of party agitators and seekers after personal advancement, to whom patriotism is a secondary consideration. The gallery-playing politician, who poses as a diplomat and seeks world-wide fame and approval, cannot well be a patriot. The Kleons who seek to prejudice public opinion in one way or another, seem to be very numerous in America's political life, but no Demosthenes, able to defend and advance the interests of commonwealth, makes himself heard.

Democratic institutions need more fully enlightened and characterful voters than do monarchical governments. When people undertake to elect their highest representatives by vote and to direct the policy of the nation by platform, they should have a thorough understanding of the inner and outer requirements to national welfare, and they should themselves be able to determine upon doing the right thing at the right time; in fact, under the often critical conditions of international relationship, the people who undertake to rule themselves should have diplomatic genius. The voters under monarchical governments do not need such genius. Monarchies have a permanently established, aristocratic centre, which devotes its life to diplomatic thinking for national welfare, presumably. This aristocratic centre enters as an adjudicative head between the hasty progressives on the one hand and the tardy conservatives on the other hand. When this adjudicative head is wanting, party strife is liable to fly from one extreme to another, and to accomplish nothing in the way of healthful development, unless the voters are sufficiently enlightened and able to determine upon and direct the internal and external policy of the country. In small republics, where great diplomatic ability is not needed, the people have often given

proof of ability to manage at least their national household affairs and internal policy, but in a great and growing civilization of a hundred millions, like our own, proportionately more enlightenment and characterful free-agency power are needed; not only to direct the internal policy, but to cope with external conditions and requirements. The United States, by reason of their great industrial development, geographical position, etc., etc., enter as a very important factor into all the international relationships of the world, and they are liable to be drawn into undesirable entanglements by foreign diplomats, ambitious to obtain world-control, and by native politicians, who would sacrifice the best interests of the country in order to figure personally in the international game. The bearings of these possibilities, the voter, who undertakes to determine national policy, should understand and should be able to deal with, as the international program-work proceeds.

Republican self-government needs voters who will not allow themselves to be misled by ready-made opinions placed before them, who will not engage in a war of words for opinion's sake, but who can of their own knowledge distinguish truth from error and right from wrong, and who will devote their energies to the preservation of national liberty.

Self-government can only succeed if controlled by fully enlightened and characterful free-agency powers, whose self-consciousness and self-respect provide a living criterion of certitude, by which the merits and demerits of opinions may be judged.

The opinionated mind thinks without a living criterion of certitude, for it thinks without understanding of natural causation in which this criterion has its root. It hops from one ready-made idea to another about its workshop of thought, without ability of forming conclusions true to the movements of the powers which control life and civilization.

Opinions fly from one extreme to the other, always creating undue disturbance by praising or condemning this or that factor in civilization. Opinions are always one-sided and usually tending toward extravagances; on the one hand they condemn labor unions; on the other hand they condemn combinations of capital. Now they favor low tariff, now high tariff; now they advocate this, now that policy, but they always lack the certainty and stability which promote national growth.

Antiquity has often recognized the need of a reliable criterion of certitude in determinations of individual and national conduct. Modern Catholicity has apparently attempted to revive the old-time recognition of this need in launching the dogma of Papal Infallibility *ex cathedra*; but its definition of *ex cathedra* and the

accompanying dogma of the Immaculate Conception, presumably representative of an errorless mother of human knowing and thinking powers, has so far fallen short of that which the world could accept as standards of Light and Right that the Papal criterion of certitude has not found very extended endorsement in Christian civilization. If the Gist of creative causation is not fully and fairly known, no thinking mind can claim full free-agency powers nor the possession of a living criterion of certitude, and hence neither the knowledge of right or wrong in human conduct nor ability of judging the merit or demerit in conflicting opinions.

Facts in the way of thinking are not necessarily facts in the way of living. Life has requirements which the thinking faculties but too often ignore and which opinions can never truthfully represent. He who wants to claim a better knowledge of Fact than opinions can furnish, and the right to guide or control human conduct, must furnish the thinking world with convincing evidences that he has a fully and fairly enlightened understanding of the causes which create and sustain the order of life. As long as religious leaders cannot furnish the public mind with these evidences, so long has the public mind a right to doubt the competency of religious leadership, for in all likelihood does it adhere to its old-time ways of dealing in one-sided opinions and hollow talk. While religious leaders stand divided among themselves by reason of diverse, conflicting and contradictory opinions as to the creative and organizing power in the process of life, and while they speak after the manner of other half-enlightened intellectuals, who ignore one half of the human knowing power, they should refrain from promising reform, salvation, peace and prosperity, as should all opinion-mongers. All reform-measures, advocated by opinionated minds, will prove causes of undue disturbance in civilized life.

That which up to recent times has ruled our country, was much of a natural growth and but little of artificial system, hence there is much in this civilization as it should be, and therefore the established order is a thing not to be disturbed by visionary reformers.

We have recently entered upon a new era. A certain kind of so-called higher intellectual development is being pushed into American civilization. It is much of a pretentious but hollow artifice, foreign to all knowledge of the causes of natural growth. It is artificial intellectuality, with the influence of which we have to deal when considering the now active causes and

consequences productive of social conditions. It is the opinion-pest, mythically known as the locust-pest, which has befallen this civilization as a consequence to a superficial and alphabetical development of intellectuality, disseminated and fostered in our higher institutions of learning. The learned thinkers presume to answer all questions with regard to unsatisfactory conditions in social life by their opinions, and it is for the voters of this country to determine how much of merit and demerit there is in these opinions before they accept them as gospel truth and causes of coming salvation.

Will the prejudicial talk against Trust-systems not eventually destroy the possibility of maintaining the financial independence of these United States?

Will the anti-tariff agitation not eventually open the doors of our commonwealth so wide to products of foreign labor that the payments in balance of trade will diminish our cash-resources and plunge us further and further into bonded indebtedness, until we become permanent tribute-payers to foreign financial skill, our natural advantages notwithstanding?

Will the agitation against the so-called predatory wealth of our own country not eventually force our great financiers to turn their interests over to foreign systems of finance, as some of our great railroad men are said to have been forced to do during the last financial calamity?

Will this transfer of our great wealth-producing powers into absentee ownership not virtually deprive this country of home rule?

Is the persistent agitation against some of the great industrial combinations of American capital not perhaps inspired by foreign programmers with a view of destroying America's financial independence? Are the good trusts not perhaps those which are now directly or indirectly controlled by the international credit-system, and are the bad trusts not perhaps those whose managers will not allow themselves to be so controlled?

Will coalition with a country, controlled by a better organized and more diplomatic government than our own, not eventually make this heretofore free country a mere province of foreign guiding powers?

Is England not playing a somewhat high-handed and dangerous international game with doubtful success? Is foreign diplomacy not so intricate and uncertain a game that American politicians will not be able to play it successfully? Foreign diplomats have undertaken to educate the American voter in many ways which are not in line with the possibilities of maintaining a democratic government. They have placed very many ready-

made ideas, through learned and loudly advertised authorities, before the American public. Many of these ideas have an ominous bearing upon the national life of these United States, and of the merits and demerits of these bearings the American voter should be able to judge. If he lacks this ability he may endorse a national policy fatal to democratic institutions.

Is not perhaps England's influence in American affairs and her ambitious world-policy a danger to the democratic institutions of these United States? Do the American people not now need a patriotic awakening to the dangers which arise in international combinations to a country which enjoys the favorable position of an isolated continent?

These and many more important questions now place themselves before the minds of the American voter, and all should be answered, not merely by opinion, but by gisty judgments based on a thorough understanding of the causes which are dominantly and subserviently active in twentieth century civilization. Where is the individual thinker who can claim a comprehensive knowledge of these causes and a thorough understanding of their world-wide and invisible activity? These causes are, of course, knowable, and they are probably known in fragmentary ways, here and there, to some of the millions of thoughtful minds, but who can claim the comprehensive knowledge necessary to foresee the consequences of the present mental activity in distant lands among distant races? Our learned thinkers make the public mind acquainted only with existing conditions, here and there, but they ignore the causes which are invisibly working to change these conditions. Would it not be well for the leading and patriotic minds of America to organize themselves for the study of causes which make civilized life a success or failure, and for the purpose of enlightening the masses as to the needs of free-agency knowing and doing powers?

Would it not be well for the leading minds of America to make themselves acquainted with the fact that there are international programmers at work in twentieth century civilization, and with the detailed features of these programs, if not also with the personality of the programmers? How many American voters have any idea whatever of the existence of international programs? How many could with any degree of certainty point to the programming heads whose names and ambitions never appear in public print, who operate unseen, even as do the powers of life and the forces of death? Is it not dangerous to live in the dark as to the causes which control human life and national welfare?

Apart from the dangers arising from the want of knowledge of international affairs, there may be dangers brewing within home affairs which deserve public attention.

As diverse and contradictory opinions of Right and Wrong, of Good and Evil multiply in this land, so also multiply legislative measures. No opinionated mind ever knows the gist of either Right or Wrong as thoroughly as it should be known in order to assume legal character. Under the influence of opinions the character of the law deteriorates as legislative measures multiply. No learnedly enlightened mind can keep track of the continuous multiplication of laws in these United States, so as to know with any degree of certainty what is considered legally right or wrong, here or there, now or then. Are not all courts controlled by opinions? Are these opinions always reasonable? Are they not sometimes unreasonable? Do courts never reverse their own judgments? Are they not controlled by thinkers who cannot lay claim to any living criterion of certitude, and who speak of right and reason as opinionated minds speak of good and evil?

The opinion-made law is a dangerous tool of the intellect when it comes under diplomatic control. It leads to unjust convictions, the manufacture of criminals, Dreyfus cases, judicial and legislative spoliation, and worse.

The United States are rapidly becoming a law-ridden country. Law-making is becoming a national mania; innumerable opinions demand legal embodiment. One-sided legal talent is predominant in party regime, and it is altogether too active in special legislation. Partizan leadership continues to play both ends against the middle. Partizan interests are being pushed ahead of the true interests of country. The one-sided opinions supporting party interests threaten to put an end to the government by the people and for the people. The undue assertion and power of pronounced opinions in party-government has often enough legislated to death the flourishing civilizations of antiquity.

The internal peace of every great civilization is ever endangered by faulty intellectual development.

The so-called higher education does not produce Fact-knowers and Truth-tellers, but it produces a knowledge of 'ologies and of relatively true ideas, and a great diversity of opinions regarding Right and Wrong. College education converts the fullness of natural intelligence into the hollowness of artificial intellectuality; it does not elucidate the all-important features of natural causation, but it produces

pronounced thinkers,
who imagine that their opinions should be accepted by all the

world as standards of Light and Right. When the young man has received a College education he imagines that he has learned how to think and speak properly, for all purposes of life. His thinking powers have been trained to meander about categorical pigeon-holes, and away from all connection with the consciousness which accompanies natural causation. He has learned to syllogize, but he has not learned to reason from cause to consequence. He may have learned all about the rules which govern academic rhetoric, but he has not arrived at a clear understanding of the fact that the procedures of language must align themselves to the **principles of procedure** in natural causation, in order to fully and fairly elucidate Fact and to tell the truth about nature's activity. College-bred, pronounced thinkers who are more or less ignorant of Fact—of the causes which produce social conditions—are the curse of every growing civilization. Under the influence of so-called higher education, they multiply like maggots in the cheese and cause deterioration of the social substance; the less they know of the changeful requirements of a growing civilization the more anxious they are to convert their irrational opinions into the laws of the land.

All the current opinions regarding the bearings on social welfare of the great factors in national life, such as tariff, taxation, trusts, finance, morality, religion, science, etc., are more or less irrational; all are conceived without a thorough knowledge of the active causes productive of existing conditions. Conditions are known, but the causes which produced the known conditions are almost unknown.

The talk of

tariff-reform

is, like all other reform-talk, a product of irrational opinions which pave the way from bad to worse with "pointed prejudices," leading to fatal privileges, instead of doing away with these privileges, as they pretend to do. The tariff question cannot be truly answered from any one point of view; it stands closely connected with all national household questions and also with the international system of finance; it connects itself with the coin-payment of balances in trade to foreign nations and with the great evil of increasing bonded indebtedness, if balances of trade go against the nation. The public opinion-makers do not usually present the tariff-question in all its bearings to the public mind. There is altogether too much foreign influence active in journalistic education and national legislation regarding our tariff-regulations.

The taxation system

is still medieval and utterly unfit to serve in the advancement of our great commonwealth. To directly tax the toiler's tools, the hand to mouth home-builder, the man with a hoe, is unjust when we consider that money in many privileged channels of trade is making undue profits and causing undue national expense. Our system of taxation is even an outrage if we consider that it is enforced for the purpose of supporting a wasteful army of public employees, who serve no better purpose than the support of party-regime, its special legislation and extravagant mismanagement of national affairs. If our national household affairs were well regulated, we would not need an expensive partizan army of tax-gatherers. Under the existing system, the puny minds which attempt to regulate state and interstate affairs, go into puny details at enormous expense.

Public opinion, proceeding in ways antagonistic to the existing Trusts, may eventually do great harm to civilization. The Trusts, .

of all modern innovations in civilized life, are the most important. If properly regulated by sense and reason, instead of being disturbed by antagonistic, ill-conceived legislation, the Trust-system would probably result in far greater benefit to American civilization than ever did the introduction of machinery. If the Trusts were properly chartered institutions, so as to make part of their earnings tributary to the national treasury, the questions of finance, tariff, taxation, etc., could be answered satisfactorily to every right-minded man.

We have still at present two kinds of trusts in these United States; the one kind, which is dependent upon and controlled by the international credit-system, and the other kind, which is still independent of the international credit-system and controlled by our own national financiers. The first kind is beyond the control of the American people, its voters and its government; the other kind is in danger of being crushed, or driven into the hands of foreign financiers, with whose regime our politicians and judiciary dare not interfere. In the preservation, nationalization and chartering under proper conditions of these independent trusts may be found the best of available means of managing our national household economy, so as to secure some financial independence and the possibility of eventually paying off the national debt. The merging of the trusts, which are still independent of the international credit-system, could give this country an independent, national system of finance; it could do away with the bulk of administrative expenses; it could establish conditions of individual

welfare for industrial constituents; it could tax the beneficiaries of system and privilege, and thereby lessen the burden of the hand to mouth toilers; it could do away with the increasing evils of multiplying special legislation and of maintaining an unduly expensive bureaucratic system. If Trust financiers had a due voice in the management of national affairs, the country could not be forced to pay tribute to foreign financiers and to submit to foreign interference in the management of its national affairs.

It is not here asserted that the Trusts should control the national government, instead of the government controlling the Trusts. The assertion here made is that this government, being controlled by political parties, is not altogether a government of the people or by the people. Political party-pullers have other interests at heart than those of the nation. They may claim to talk for the nation with the view of influencing its voters, but they act for themselves, their party and the programmers. They are placed under the necessity of running the affairs of government in accordance with public opinion, which is not always thoroughly enlightened as to the changeful needs within and about national affairs in the rapid growth of modern civilization, and which, for want of proper enlightenment, is very easily misled by the hollow talk of far-sighted programmers.

The government and constitution of the United States were formed to suit a very much smaller and simpler form of national life than that into which the changeful times have pushed us. The original status of American society did not require more than ordinary knowing and doing powers on the part of either the people or the government. Government by party fitted the requirements of early stages of national development. Party-government was originally a government of and for the people. A hundred years of national growth, however, have brought about great changes. Party-regime is no longer doing good work; it is proceeding without due patriotism; it is being unduly influenced and misled by great and growing financial interests. It needs to be brought into pace with the times, and this can only be done by an extended, interstate organization of non-partizan patriots, who will not seek office, nor personal emoluments or vain-glory, but who will make

cameralistics

their special study and business. This country needs a permanent and competent board of advice, which will make national economy, in all its branches, and national relationships its special study, and which will devote itself to the harmonizing of individual and local interests—party-interests with national welfare—and this board should have its representatives in every county of every state in

the Union, not only for the purpose of studying local requirements, but also for the purpose of keeping a watchful eye on the opinion-making business and the local evils arising out of it. This country needs true lights on all social and economic subjects, and a high-character advisory board, which can influence public opinion against abuse of party-regime or ill-advised designs of programmers.

The hap-hazard selection of party talent to perform important public functions and fill important offices does not serve this commonwealth to best advantage. No great business house could run its affairs successfully by selecting and changing its employees in the hap-hazard way in which this government changes its functionaries. Competence is required to do great work successfully. National affairs are the greatest of all work. To manage them properly the needed ability must be properly prepared in educational ways and retained regardless of party-interests.

Modern education and business training develop special faculties of entering minutely into special pursuits, but such development creates much littleness of mind without any unifying power. Small minds aim to enter into details; they harbor small ideas and they push these ideas by legislation into puny absurdities, but they cannot deal with the great industrial and financial affairs of this immense civilization; they cannot and they do not at present deal fairly and reasonably with the Trust-system.

The present political system-workers have given ample evidence of their incompetence; they are progressive and aggressive law-and trouble-makers in puny ways; they are no doubt men of good intentions, but are they not by hollow talk blinded to the best interests of this country? Is the present progressive regime not proving itself retrogressive in many very important respects? Has this great industrial nation not rapidly lost the advantages which balances of trade gave it? Is it not being plunged into debt in times of peace? Are popular unrest and class-hatred not growing under the present party-regime? Is this country not losing the backbone of its prosperity;—the financial strength which balance of trade formerly gave it?

Were it not for the efficient work which great financiers at home and abroad have done, our prosperity might even now be at a low ebb.

Surely the Trust-system should be regulated and its affairs adjusted to national wants, but this regulation can only be effected by the advice and influence of a competent organization which makes cameralistics its special study and business, and which stands aloof and apart from all party-regime and independent of party-favors to an even greater extent than does the highest judiciary.

Surely Trusts should be chartered institutions under proper provisions, productive of national revenues, derived from the future increase of Trust earnings over their present net income.

Great and growing civilizations need great and well regulated industrial organizations and systems, such as are the Trusts, but they also need cameralistic ability to bring great industrial interests in harmony with the needs of the nation.

Home-rule is needed for industrial Trusts and not adverse legislation, which forces our industrial barons to seek unconditional alliance with the international system of finance and credit.

The organization of industrial Trusts is a healthful step toward unification of diverse interests in national affairs. If Trust-organizations should drop into characterless financial system-work they would be harmful to civilization; if, however, they should grow about the focus of national organization, they could become a power making for the establishment of internal peace which no other now existing power on earth could bring about as easily. In the unification and regulation of Trusts lies the salvation of American civilization and its democratic institutions.

The Trusts have come to stay. They will make their way into all nations. What this country needs to harmonize the Trust-system with national interests is an organization, which, proceeding in peaceful ways, will make the Trust-system a public benefit.

To consider Trusts as necessarily public enemies is like considering machinery an enemy of labor—it is foolishness.

Legislation against the growth of the still independent Trusts may prove to be fatal error.

The nations which labor to legislate Trusts out of existence may be moving toward industrial suicide; they probably will not be able to compete with those nations which foster the Trust-system.

Trust-systems are strength-giving factors in national finance. They are even important to the maintenance of the international system of finance, for if they do not give their support to it or if they are not absorbed in it, the present international credit-system may not be able to maintain itself long.

The Trust-system, if fully developed in industrial nations, can extend the life of the international credit-system by stepping between it and the people and by looking after local welfare. The Trust-systems could even absorb the international clearing-house system, improve its workings infinitely, give healthful life to individual nations and do away once and for all with the ever fatal system of burdening great nations with overwhelming indebtedness to individuals.

Our Trusts are national organizations; they are not yet embodied in the international system of credit nor made altogether tributary to it. They are an American invention, and the American people have every right to profit by them. The unification and regulation of industrial Trusts can do for our civilization, and in fact for all the world, what the best regulated international credit-system can never do. They can establish internal conditions of peace; they can look after the welfare of individual workers in the body of commonwealth, they can be made a humane organization which provides bread for the million; they are direct wealth-producers, and hence they are an organization quite different from the world's financial system, which is and ever must be a bloodless and unfeeling institution.

The Trusts are the body organic of their many individual workers, and the welfare of the individual workers, who produce the wealth, is naturally part of the Trust concern. Hence the American working classes have every reason to foster the Trust-system. The Trusts can and do pay higher wages than the individual employer, yet they cheapen the cost of production and of marketing; they are effective commercial and financial machinery; they can be made to benefit every man in civilization. To be jealous of the success of Trusts or to treat the Trust-system as necessarily a growing evil is therefore error.

It is undoubtedly true that some Trusts have not a high character and that they work often like characterless party politicians, too much for self-interest and too little for the interests of commonwealth; but yet it is equally true that Trusts, which are still controlled by our own financiers, have much interest in national welfare, and that many of them are managed in ways which benefit commonwealth to greater extent than ever did individual effort, in industrial ways, subject as it necessarily is to narrow limits and undue competition. The Trusts which lack character and which are still under home control, can be given it in other ways than by hostile and destructive legislation. They are children of the nation and subject to control by charter; they can be made to grow up in the right way.

Character must be evolved by education; it must be a growth. It can never be a product of counteractive legislation. Only the evil work of characterless factors in civilization can call for legislative repression. To legislate character into Trusts is quite as impossible as to legislate it into people. To devise legislative measures which force the management of Trust-affairs into the control of shifty party politicians is not appointing the best of guardians for these growing children of the nation. It is more or

less unreasonable to demand submission on part of great and possibly beneficial Trusts to the opinions of either domestic or foreign programmers, for neither class of programmers has the true interests of this commonwealth at heart. The united industries cannot be expected to accept ready-made opinions of programmers as truths, nor can they be expected to yield gracefully to special legislation against the industrial interests of the country. The Trusts under home rule do not live for themselves alone; they must look after the welfare of the country in which they thrive. There is a community of interests between these independent Trusts and our commonwealth. This community of interests can hardly be said to exist to any appreciable degree among the hungry horde of office-hunters who usually need all their wits to support themselves. It is absurd to entrust partizan politicians, cowboys, reform-fakirs and the unsuccessful in business life, who seek the public crib, with work which only financiers can do. Government by cheap opinions is not liable to make a great nation financially strong and prosperous. Cheap opinions are apt to result in very expensive administration of public affairs; of this fact we have ample evidence. Do the people of the United States not need an awakening to the necessity for financial rule, for the protection of the national treasury and of cash balances, against foreign and possibly adverse interference?

THE WORLD'S CREDIT SYSTEM,
which supports the present era of industrial prosperity, has its virtues and its failings. It is probably the best that can be devised under the present status of public mentality and morality. Cheap money and just and judicious extension of credit are what every industrial civilization, and, in fact, all the world, needs at present, and this the leaders of the system have resolved to furnish. Nothing better can be expected of any financial system. Cash is limited, and therefore never can do the great work of unlimited, expansive and properly apportioned credit. There is much to be said in favor of the international credit-system, which is now developing itself as a world-wide power. On the other hand, the ever increasing extravagant bond-issues and the necessary refunding of national bonds place a rather heavy burden upon the laboring masses of the world.

Under the present system of education and the spreading of notional morality and actual immorality, the world's credit-system, by multiplying bond-holders, produces an army of wasteful idlers, instead of the character-aristocracy which every nation needs. Under the existing systems in Christian civilization it is doubtful if the bonded indebtedness of nations can ever be paid,

and the constant increase of national debts may eventually result in wars to enforce or prevent repudiation.

In Gladstone's time the nations of the world owed the people of England alone ten thousand million dollars. This immense national debt, which exceeds the coin-resources of the world two or three times, has since greatly increased and is still increasing.

The world's credit-system, we must admit, is well-regulated and efficient in serving to develop the resources of the earth; it is of an international and even world-wide extent, as it should be, but it is what antiquity knew as a "swift-footed system;" it grows rapidly by lending the same money over and over. The money lent today is returned through the clearing-house to the lenders tomorrow and is lent over again. This lending of the same money over again to nations should be done at a very low rate of interest, that the credit-system may not become an undue tribute-levying system upon nations. The clearing-house systems should be chartered systems, with provision for rebate of part of the ever increasing profits to national governments, as should be all trust-systems. As the international credit-system now stands, it grows rapidly into a system which levies tribute upon all labor, and thus growing, it cannot retain the good will of the world. Proceeding as it does, it never can maintain itself long, because it becomes a target for all diverse opinions, the world over. The creditor-nation comes to be looked upon as the enemy of the debtor-nation; it can only maintain itself on a war-footing while the predominant fighting power is with it.

The world's financial credit-system has probably as great international merits as the industrial trusts can have national merit. It may have even greater merits as far as humanity and civilization are concerned; it is of far greater extent and power; but it is a very much more difficult institution to manage properly than is the industrial trust-system in any one nation.

International credit-systems have always had and probably always will have two great enemies which have their root in human consciousness and self-consciousness. According to sacred traditions, these invisible enemies have succeeded in bringing about the de-nationalization of great races and the dispersion and destruction of nations operating under this credit-system. Counteraction against the so-called money-evils has resulted in great national calamities and destructive wars. The international credit-system has been recognized as speedily building up the prosperity of colonial civilizations, but this prosperity seems never to have been of long duration. The fathers of the international credit-system built well, but the sons brought trouble into the parental system and caused its collapse, so it is written.

Our intellectual ancestry has made record of one fatal error which the opinionated sons of the parental credit-system usually commit, namely, that of causing their system in the rollings of time to involve all other system-work in civilization in its meshes, thus bringing all educational, moral, legal, political, industrial and even religious system-work under control of the credit-making power; thereby preventing people from **living their own lives as free agents** and causing **brother wars** in colonial life which engulfed the mother-country and destroyed its credit-making power.

What happened so often in past civilization as to have found formulated record in sacred traditions may happen again. The present international credit-system may also meet with reverses, as its predecessors have done. Its enemies are well organized and even now watchful and active. They will not assail its proper work in providing bread for the millions and establishing international peace; but being watchful, they anticipate the return of traditional transgressions.

The world-wide credit-system, centred in the English clearing-house, may some day be mismanaged; it may abuse its power; while advocating peace it may establish conditions of war; it itself may carry war into foreign lands; it may fall a prey to other systems. In view of these possibilities, it behooves this American nation to secure its welfare at home; and not make this commonwealth altogether dependent upon foreign systems of finance. Of course the American people, as an English-speaking race, have every reason to support the English international credit-system, for it is this system which has supported and which still supports the advance of modern civilization. Yet, as it behooves each individual to look after the welfare of his family before employing his energies in national affairs, so it behooves each nation to look first after the welfare of its home affairs before expending its surplus energies for international benefit.

Self-preservation in civilized life makes its just demands for peace and prosperity at home.

Our remote ancestry has elucidated the many causes why great and growing civilizations meet with untimely reverses. It has elucidated these causes by indelible pictures placed in the intellectual sky, that they may never pass out of the memory of man. Among these causes are the reasons why no international credit-system can long maintain itself. Among these reasons appears the ever recurring attempt of financiers to control the opinion-making business, the policy of education and that of legislation, with a view of making money the ruling power in civilization. It is this attempt into which the present international credit-system is now embarking, and it is because of this attempt that

the active enemies of the world-wide credit-systems are watchful in the darkness of night. They know that the continuance of peace and prosperity depends upon the ability and character of financial leadership, and that undue ambition usually destroys both this ability and character. They know that the public mind can never be educated to worship the God Mammon; the men in the hovel will not worship the man in the palace. All subtle arguments intended to sustain the ruling power of money result in intellectual reactions, and eventually bring the wealth-producing people of the world to give battle to all ideas which debar them from a fair share of success in social life. The hungry wage-slave naturally hates the fattening master; the tax-payer hates the idle and extravagantly luxurious bond-holder. No financial system can so far extend itself as to multiply the leisured classes sufficiently to enforce control of its regime, if it fails to sustain peace and prosperity. The credit-making power becomes more and more contracted as the poor become more and more numerous.

The world-wide credit-systems are necessarily bloodless, and not in accord with human feelings and sympathies. They may serve humanity well, in a way and for a time, but they usually come to be looked upon, with or without just cause, as tribute-levyers. Bloodless systems are the enemies of characterful organization, developing, as they do, absolute power to govern human life. The international credit-system has developed power, first, to engulf all other systems, and then to make itself master of the world, to the end of destroying civilization and itself. The history of the international credit-system is the history of dispersed nations. To plunge whole nations hopelessly in debt to individuals has never proved itself to be a success. The international credit-system has always rested on the shoulders of individuals, and it always must so rest while nations do not provide organizations for home finance. As it advances, so resting, it continues to provoke antipathies, and it needs an unfeeling dictator—a Caesar—and an expensive army and navy, to protect itself against enmity from every quarter of the civilized globe. Ruin must come to all civilizations in which the living, organizing power is not predominantly active as a civilizer and character-upbuilder. The rule of bloodless system must end in ruin which no Messiah can avert, if characterful genius does not govern the system-work. These assertions, here dogmatically made, are the subject of so-called sacred history.

The English credit-system may remain a lasting benefit to civilization, if its managers avoid the errors of old.

The eternal choice of Free Agency is now before them. It offers as ever a threefold opportunity, which antiquity has variously formulated and symbolized, as for instance, by the Crest of

Podarkes, by the Seal of Solomon and by the Sign of the Christian Cross. The world's financial leaders have the choice of fighting under the one, of laboring under the other or of organizing under the third. What they will do remains to be seen. They will probably do what they consider best for themselves and for civilization by the lights placed before them.

Lights of consciousness and conscience, true to Life's requirements, are needed. Chief among the needed lights are elucidations of the difference between systematizing talent and organizing genius — between bloodless system-work and humane, characterful organizing endeavors.

English civilization has arrived at a stage of development where concentration of wealth is needed to supply the requirements of the teeming millions. Only great enterprises can now supply and distribute the daily needs of the people. Individual effort can no longer serve our growing civilizations efficiently. Incorporate enterprise alone can do it. Should traffic and commercial incorporations not be made chartered institutions with provisions of yielding part of their growing profits to public benefit? Some genius seems to be needed who can devise a way of so amending the present corporation laws, as to make great financial, commercial, industrial and other extraordinarily profitable combinations necessarily a benefit to civilization, and of making this way acceptable to the financiers now in control of the English-speaking civilizations. The rapid expansion of great enterprises immensely increases their profits, and in as far as this expansion is due to national growth, in so far are nations entitled to share in the increased profits. All great and semi-public enterprises should be made chartered institutions, yielding profit beyond taxation to the nation which sustains them. If this were accomplished by peaceable ways and means, and if the representatives of chartered enterprises were given an influential voice in government expenditure, many of the now threatening evils due to concentration of domestic wealth might be obviated. The legalized privileges of doing business on lines more advantageous than those open to individual effort might be made a source of national welfare, instead of grinding monopolies.

There are probably many ways and means which could make the concentration of domestic wealth in channels of trade a public benefit, rather than a national danger. If domestic financiers were given a fair chance to prove their patriotism they might find ways and means to put an end to the reckless government expenditure, to the need of national bond issues and to other political evils; and they might find a way of eventually paying the national debts without direct and oppressive taxation.

Unfortunately, the American voter, who at present does not distinguish between domestic and foreign money powers, is inclined to look upon the growth and concentration of domestic wealth alone as necessarily a national danger. The constant talk of corruption has biased his judgment and reasoning powers. Much talk about a little dishonesty here and there in local systems withdraws the attention of the public mind from the great danger of the larger, the foreign and perhaps more potent of evil-working systems. If concentrated wealth is an enemy of civilization, then is not the greater concentration of the money-power in the English system, and its influence upon the national life of this republic, a graver danger than the comparatively small accumulation of domestic wealth? Have many of our great financiers not proven their public spirit and patriotism by expending their surplus wealth for national benefit? Does the English credit-system not lack such spirit? Is not perhaps England's influence in American affairs and the world-wide ambition of her financiers the present danger of our democratic institutions? Do the American people not now give some thought to the dangers which arise in international combinations and coalitions? Great and beneficial, indeed, has English influence proven itself to be so far in the expanse of Christian civilizations. Will it always remain so?

The leaders of English civilization have **sense, par excellence**. Have they such reasoning powers as well?

Sense and Reason are very different factors in the compound of human consciousness, and both factors are required to insure fitness of survival. Sense may suffice to survive in lowly conditions, but Reason is needed to guide and sustain the human doing-powers in highly evolved stages of intellectual and national development.

England now enjoys the highest stage of twentieth century civilization. She plays the dominant part in the international game for world-control. If Reason sustains her advance she may long retain her international prestige and predominance as a civilizing power. If there be false pretense in her diplomacy and error in her policy of advance she may lose her dominant hold on the affairs of the world, as other world-wide powers have lost their hold in former times.

The Truth will come to prevail again. Upon this hope do the foes of the English world-policy and of the international credit-system base their claim to international leadership. The attempt to look into coming events demands much food for thought. The recorded experiences of past ages and their elucidation of natural principles of procedure will furnish interesting lights to the

possibility of looking into the future and of removing the veil of uncertain fate from the certain causes of destiny.

The possibilities of sustaining the international credit-system are surrounded by uncertainties. If these United States, abounding in natural resources, carefully foster their trust-systems, they may avoid entanglement in any possible collapse of the international system of credit. The trust-system, however, can only prove a safeguard while it remains a national institution, and independent of foreign financial control.

The public enmity against the growth of domestic wealth is to be deplored, inasmuch as this growth can be made tributary to national welfare more readily than the foreign money power, and also inasmuch as it tends to destroy the possibility of maintaining a somewhat independent national system of finance.

Every nation needs a

“Curia”,

a permanent organization to look after individual and national welfare.

No individual thinker at this present moment can truthfully answer the many questions which present themselves in considering the management of America's national affairs. Who can competently deal with the relationship of international credit to that of national finance? Who can foresee the result of the late war between domestic and international financiers? Who at this moment can realize the far-reaching consequences resulting from the sacrifice of national finance to the international credit-system? Who knows when national prosperity should be sacrificed to the interests of international welfare? Who even knows when and why individual interests should be sacrificed to national welfare or national interests to individual welfare? Both kinds of sacrifices are needed. Antiquity has largely dealt with this reciprocity of interests, as conditions arising out of the organizing causes operative in nature, language and civilization. Modern thought ignores this reciprocity of interests, as it ignores the causes of all conditions of organic existence. It does not look upon the organizing power, active in the threefold process of human existence, (nature, intellectuality and civilization,) as the mainstay of human welfare. It does not connect its various fragmentary aspects and conceptions of Fact with the organizing causes of existence, but it presents these aspects and opinions in categorically assorted forms of characterless opinions.

Since modern thought of all kinds ignores the organizing causes, it furnishes the mind with no true hold on Fact, and, as a consequence, our pronounced thinkers differ widely in their opinions regarding the relationship of state rights to national rights or

that of individual rights to civic rights, and they give little or no thought to the relationship of national to international affairs; in fact, the reciprocity of interests arising in organic relationship is not understood by any modern thinker. No modern thinker knows the difference between bloodless system and characterful organization, yet the difference is all-important and should be thoroughly understood by people who attempt democratic administration.

Bloodless systems differ from characterful organization as the relativity of things, taught by modern learning, differs from organic relationship, or as a doll differs from a child. The difference exists in the conception of causes. The learned conceptions of causes are all of a mechanical, non-vital kind, while the causes operative in the process of nature have organizing tendencies, capacities and character. The workings of both the mechanical conceptions of causes and the consciously living and active causes in nature and human life, must be understood before the study of national household economy can be harmonized with that of social welfare, or before bloodless systems can be harmonized with social organization. The human mind must be raised to an intellectual character-height where it can unify the work of bloodless system with that of social organization, before the civilizing endeavor can result in establishing measures conducive to the welfare alike of individual and nation.

An organization for the study of national household economy—cameralistics—is the lesser need of great civilizations, the greater need being that of a “Curia”, an organization which can harmonize the material needs of civilized life with its social requirements—which can harmonize the means-developing, bread-winning powers of sense with the characterful doing powers which make such reasonable use of means as to benefit every part of the social organism, as well as the organism at large. Every nation needs an organization of men and women whose knowing and doing powers are sufficient to master the problem of “isodatic” distribution of civic rights and duties.

The study of national household economy and that of organic social relationship cannot be mastered by either scientific or theological thought, for both in their way of thinking, reasoning and determining ignore the organizing causes active in the process of existence. He who is not fully enlightened as to the organizing causes can only form opinions of life's requirements—of right and wrong, of good and evil—and the opinions so formed are not rationally conceived; they are only products of uncertain guesswork. The difference between opinions and gisty judgments consists in

the fact that opinions are formed without knowledge of the organizing causes, while gisty judgments are focalized in the living consciousness of these causes.

Scientific thought

is exact, but its work is only relatively true, and relatively true ideas do not fairly represent the living, organic character and its requirements.

Modern theology

is ignorant of the organizing power in the process of life which produces the living character; it does not know that the Bible-work, as well as all sacred writings, presents the workings of the organizing causes by living pictures of organic language, as the Living Gist of all Fact; it substitutes God-ideas for living God-consciousness, and it deals with the requirements of life in opinionated and visionary ways. It talks about possibilities of some other world than ours, but it ignores or misrepresents or treats in visionary ways that which is right and reasonable in this world. For these reasons, neither the study of cameralistics nor that of any higher organic requirement of civilized life can be effectually handled by either theological colleges or universities in the manner in which these proceed at present. The evolution of the civilizing power in the human mind requires a special institution devoted to the study of organic causes, and special talent in mature minds to pursue that study effectively and practically.

China has long recognized this need; its recognition grew out of its sacred traditions. Historic China has vainly labored to re-establish the cause of its pre-historic greatness, the original Great Learning, which elucidated the organizing causes in the process of nature, of spoken intellectuality and of civilization. It has established the Han-lin College, with the view of evolving civilizing power and administrative ability of an organic type, but that College has failed to do effective work, because the sacred writings of China, as well as the facts which these writings represent, are as inaccessible to the modern Chinese mind as the gist of biblical writings is to our learned thinkers.

The welfare of commonwealth is inseparably connected with the welfare of the individual. The relation of family to state is that of leaf to tree; it is an organic relationship; the life of the one supports the life of the other. This relationship, being of a living and organic character, cannot be essayed from the viewpoint of either empiric or dogmatic learning; it must be studied in the light of the causes of organic development and evolution which primarily arise in living self-consciousness, which have been pre-

alphabetically evolved by the use of organic language, and which are elucidated in all so-called sacred or testamentary writings. All these writings are framed in a truly organic type of language, which is unintelligible to the alphabetically developed mind, but which is indispensable to fact-knowing and truth-telling.

The financial systems, the trust-system, in fact, all systems, are limbs on the trunk of the "Coiling and re-coiling peach tree"—the tree of national life. They support the leaves, blossoms and fruits, and they in turn are supported by the root and trunk of the tree, in accordance with the organizing principles of nature. If human society were educated and regulated in accordance with these principles, then the financial system-work would be perfected accordingly, and some of its profits would be made to flow continuously through national treasuries, not merely by force of taxation, but rather by reason of community of interests.

While modern theology fails to understand the use of truly organic language, and thus failing, fails to fairly interpret testamentary writings, as well as to elucidate the organizing causes active in the process of life, of spoken thought and civilization, while science deals only with phaenomena and conditions, regardless of the causes which produce them, it will be necessary to pursue the study of individual and social welfare in other than the ways of modern learning. No branch of modern learning makes right-thinking and right-speaking its study. All deal in hidebound, categorical and terminological systems of rhetoric. All ignore the logic of life and the ways and means by which it can be elucidated in thought and pursued in fact. Therefore, a new school of thought, which goes beyond alphabetical possibilities and the present understanding of actualities, and which makes **fact-knowing, truth-telling and right-doing** the object of its endeavors, is needed in modern civilization. The organizing causes must be made known, in order that Right and Reason may rule in organic society, and not bloodless systems.

In order to pursue the study of organization and home government, the young people of high character and ability in every nation should organize themselves permanently to proceed in ways quite different from those employed in university or college.

The earth is peopled by many different races, having different tendencies and capacities, which must be developed in national ways to suit time and space. No one nation can ever successfully dominate all the earth, while racial differences exist. The nations of the world are to civilization that which the family is to the state in which it lives, i. e., an integral and necessary part. The unification of the human race in this age cannot go so far as to wipe away the racial differences and to bring the various stages of their devel-

opment under the regime of the same system, or even under the rule of the same organizing endeavor. All educational methods, the world over, may proceed toward the same end to evolve the organizing powers in various nations and races, but they must employ various ways and means to suit the various stages of present character-development. Education which does not successfully evolve the organizing powers of the human race will not be a successful civilizing power. If peace is to come to earth, the organizing power must prevail first within nations before it can extend itself internationally. Any international agreement for peace, which is not of an organizing character, is doomed to fail, as is also any plan of the international financiers to withhold the sinews of war in order to enforce peace. When conditions of war prevail, war must ensue.

Missionary work, as it is done at present, is not an educational method which can evolve the organizing powers among the races of the earth or the necessary free-agency character anywhere, for it is done without knowledge of the organizing causes. To speak of a God-idea is far from elucidating the organizing causes which create and maintain the order of life in individual and nation.

Organization for educational purposes is a necessity, for no individual mind can ever presume to deal satisfactorily and properly with the ever changeful requirements of a great and growing civilization.

The process of intellectual and social evolution is a long, in fact, an endless procedure. Individual life is short and not usually so well qualified as to follow the eternal process of evolution from the beginning to the end of its actualities or possibilities. Only the evolution of organic language makes possible the evolution of an organizing, Free-agency Genius, who can know and do the Right Thing at the Right Time to promote social evolution at its various stages. This required evolution of

Organic language is not a thing which any one individual can accomplish within himself; it is a thing which the race has to accomplish, and which only can be accomplished by any race if the educational endeavor is persistently rational, if it persistently places the organizing causes before the public mind as the one Gist of Fact, from which all aspects of organic existence must be viewed, understood and considered. The thoughts which have fitness of survival, and which impart their own fitness to the civilization which they control, have obtained this fitness by use of organic language through long ages of intellectual development. This use of language began

its development as a response to the natural promptings of the organic powers of life in the human mind; it reached and passed the zenith of its evolution, and thereafter descended into religious endeavor.

The earliest of religious endeavors in antiquity very apparently aimed to impart the organic powers of living consciousness in the human mind to the thinking powers and faculties, by means of organic use of language. All religious endeavors were apparently based upon an understanding of the organizing causes in the process of existence. They proceeded by organic means toward the regeneration of intellectuality and civilizing power. All religious faiths apparently used organic language to embody thought, and clearly distinguished the use of organic language, as a character-evolver, from the use of everyday language, as a sense-developer, and this distinction all educational organizations should ever bear in mind. Academic rhetoric of our age differs from organic language as a stuffed specimen in a museum differs from a living animal; it may serve as a means to deal with the outer appearances of things, but it cannot represent the organizing causes of life; it may be an efficient means to the end of right-living, but it is not altogether competent to evolve the human knowing and doing powers. It can only develop a part of these powers, and this part only in fragmentary ways. It can further sense-development; it cannot evolve the free-agency discerning, reasoning and determining powers. It can move on the level of sense, but it cannot climb up and down the Jacob's Ladder of evolution. Our academic rhetoric is only a systematized version of everyday language; it needs the support of a now entirely unknown type of rhetoric—the organic type—in order to make modern educational and social endeavor a lasting success. Because the everyday use of language cannot supply all the requirements to intellectual and social evolution, religious endeavor and religious training of mind, which hold to the old-time educational way of evolving consciousness, are necessities to the healthful growth of civilization. Human society cannot exist without religious faith in the care of a truly religious organization. Truly religious faith centres thought in the consciousness and self-consciousness of the living, organizing power, and truly religious organizations develop this consciousness after the manner of creative principles of procedure, by making thought and language organizing powers in civilization. The possibilities of harmonizing individual with social welfare rest on the possibility of developing and evolving the organizing power in the human mind in a threefold way; first, as a natural knowing and doing power in living consciousness; secondly, as an intellectual knowing power in the thinking consciousness, and lastly, as a unifying power

of the thinking and living consciousness in the free-agency will and its determinations to sustain the organic order of life. This is the original conception of Divine Trinity.

Antiquity always recognized the necessity of bringing the public mind in the way of **right-thinking, right-speaking and right-determining**. It formulated means to that end. It bequeathed those means to posterity. When we will come to understand the **thoughts and intent** of the bequest, we will be able to master the study of Light and Right, and to evolve organizing powers in the public mind which have a true free-agency character—a character true to the

organizing causes

in the threefold process of existence, the process of living, of thinking and of civilizing.

Right-speaking has everything to do with the possibilities of civilizing human nature successfully. The organic use of language civilizes; hollow talk daemonizes the human mind. Organic language is the original cause of social organization and civilization; it is personified as such in all the great cults; it is the WORD—the original cause of civilization—in the Old Testament; it is the Logos in the New Testament. **In principio erat verbum.**

In later historic antiquity, organic language appears to have been looked upon as the mediator between the thinking and the living consciousness. The living consciousness seems to have been considered as the parent of the thinking consciousness, and the Thinking Ego, properly evolved, as the free-agent of the living powers. Language, conceived as the mediator between the living and the thinking consciousness, appears personified in historic antiquity as Mithras or as Christ the Logos, the unifying power which can harmonize the world of ideality with the powers that create and sustain the order of life in the process of existence.

All that the human mind explicitly knows of Fact or of fancies—of the workings of nature or of the workings of its own thought— is known by means and virtue of language. Language converts the living consciousness or raw material of knowledge, in part at least, into more or less explicit knowledge; it converts the animal intelligence of primitive man into the intellectual powers of the civilized mind.

Intellectual powers are verbally developed features and phases of elementary consciousness of life.

Language has powers to embody the various factors, active in the organic character of human consciousness—in the compound of the human knowing and determining powers. Chief among these factors is the **organizing genius** in the human mind—the tendency, capacity and desire in human nature to organize family

and society after the principles of the organizing powers active in the process of nature, which are usually known as the powers of creation, because they have called into existence all forms of life, all life being organic in character. The power of language to embody this organizing genius, its tendencies and capacities, in antiquity has been very generally looked upon as the primary, original or so-called first cause in the evolution of the human intellect out of animal intelligence—of human life out of animal life—of civilization out of primitive man's animal-like existence. The organizing genius in the human mind, in language embodied and making for intellectual evolution, has been conceived as an extension of the organizing powers in the process of nature, and it, together with and apart from the various faculties of knowing, determining and doing, has been personified in accordance with the once recognized rules of organic language. The more important of these rules were embraced by the prosopopeia-system of organic language. This system served, not only to personify the various factors active in human consciousness, but it also served to deify these personifications. All God-ideas originated in the prosopopeia-system; it served to personify and deify, not only the various factors in organic consciousness, but also intellectual powers and faculties. This deification had its reason in man's recognition of the fact that organization of family and state, in accordance with living principles, improved the conditions of human existence. The Gods, then, of the great cults in antiquity were personifications of the organizing powers in nature and human nature, and of various faculties of this power, in language embodied and by language evolved.

The prosopopeia-system of organic language has been a deification-system. It evolved the organic workings of the intellect out of the organic workings of that living consciousness which accompanies the powers of life in their course of development and evolution. The prosopopeia-system not only evolved the original God-consciousness out of the elementary knowing and doing powers of the mind, but it produced the specific and personified God-ideas, polytheistic or monotheistic. The monotheistic ideas originally personified the organizing genius in nature, intellectuality and civilization; the polytheistic ideas personified the various assistant factors which surrounded the consciousness of the organizing genius in the human mind. Thus, all God-ideas, polytheistic or monotheistic, were embodiments in language of various factors of consciousness, and so also were all devil-ideas.

The thinking mind personified its own factors of consciousness in accordance with the prosopopeia-system of organic language, and thereby converted its undefined consciousness of the

organizing powers in nature into specific, verbally personified God-ideas, and into ability to organize society in accordance with living principles.

All the God-ideas which gave life to the great cults of antiquity, were originally verbal personifications of the organizing power and its special faculties in the process of nature, of intellectuality and of civilization. Sun-, serpent-, or other phaenomena-worship had nothing to do with the original God-consciousness of man; it originated in the common error of superficial thinkers, that of mistaking the verbal symbol for the fact symbolized.

Thus, religious faith and God-ideas had their origin in the healthful workings of human consciousness, of sense and of reason. Religious delusions originated in the decline and abuse of the prosopopeia-system, and in the introduction of non-organic systems of language, such as are our alphabetical, categorical and grammatical systems, and in the confusion of the organic and non-organic systems. The organic types of language, which evolved the human intellect out of primitive man's animal intelligence, were superseded by numerous non-organic and confusing systems in the course of alphabetical over-development. The many non-organic systems, of which academic rhetoric is a specimen, caused the so-called "confusion of tongues," and the derangement of the natural workings of human consciousness.

Modern theology still deals with the remnants of the prosopopeia-system, but in a way entirely different from that pursued by antiquity.

Modern science has dropped the prosopopeia-system entirely, and deals only with its rhetorical antipode, the categorical system. It deals only with categorical states of consciousness, by the terminological type of language developed, and in peripatetic definitions encased.

These explanations may help to make it clear that in dealing with facts or in speaking of truth, scientifically or theologically, the thinking mind is not occupying itself directly with nature's activity, as is the usual presumption, but is dealing directly only with ideas, by language personified or in definitions encased. All the workings of thought, productive of knowledge, are in types of language embodied or encased, and language controls the workings of thought in one way or another; it gives thought its ability to represent or misrepresent nature's activity in one way or another.

If the part which language plays in our mental economy is not made clear in the process of education, then this process causes confusion in the natural workings of consciousness, of sense, reason and will.

The thinking mind, educationally enlightened, but left ignorant of the influence of the various types of language upon consciousness, loses its ability to use its natural faculties in thoroughly rational and health-sustaining ways. * * * *

If the alphabetically enlightened mind does not understand the devious and confusing ways in which the various types and systems of language affect consciousness, then it cannot use its natural faculties in accordance with living principles and it cannot evolve competent civilizing powers. Delusive enlightenment, caused by the confusing influence of language upon consciousness, makes the thinking mind unreasonable, visionary, opinionated and intolerant, thereby disturbing the order of life and destroying the possibilities of maintaining a peaceful, organic, social relationship among individuals in family and national life.

The study of the influence of language upon human consciousness was in antiquity recognized as the necessary foundation for intellectual development. * * * *

When the widely varying influence of the various, more or less organic types of language and the many non-organic systems of language is not thoroughly understood, then the thinking mind cannot accomplish much in the way of Fact-knowing, nor can it tell the truth fully and fairly about nature's activity; it can only guess at Fact, jump at relatively true but vitally faulty conclusions, and form more or less irrational opinions of the facts which it should be able to represent by gisty judgments.

The study of right-speaking makes possible thorough fact-knowing, truth-telling and right-determining, and this lays the proper foundation for the evolution of free-agency powers and their rightful exercise. Scientific 'ologies and 'isms and theological visions can never evolve free-agency powers. They can never develop true lights of consciousness, needed to sustain the rule of right and reason. While these true lights are wanting, the establishment of permanent peace, internal and external, is not within the power of human thought. Civilization is ruled **by reason or by force**. When reason is lacking in the God-consciousness of man, then Mammon must rise in civilization to rule by force.

While the scientific, theological and philosophical institutions of learning ignore the living connection between the organizing powers in the process of existence and the organizing powers of human language, it is idle to hope for full and fair enlightenment of the civilized mind and for the rule of reason and peace in social affairs, and it is certain that the intellectuality produced by

so-called learning will daemonize the human mind in present civilization as it has always done in former ages. Intellectuality which ignores the organizing powers in the threefold process of human existence deludes the natural judging faculties of man, misleads his powers of reasoning and perverts the free-agency will. It substitutes guesswork for natural knowledge of Fact, opinions for gisty judgments, and the rule of arbitrary force for that of living reason. It works up a conflict of opinion and internecine strife; it stuffs the mind with ready-made opinions and fixed ideas; it establishes prejudices and privileges and fatal systems of instruction, education, legislation and administration, for fatal are all systems in civilization which are not ruled by a characterful organizing power.

Not religious, not scientific nor philosophical guesswork can ever solve any social problems. They can only substitute system-work for the required organizing work. Systematically developed minds are intellectually perverted minds. System is a thought-made and usually stationary thing; life is a natural growth. The systematically intellectualized mind should never claim the ability of answering any question of life truthfully. Religious faith is the instinctive hold which the thinking mind has on the organizing powers which create and sustain human welfare, and this hold was evolved in pre-historic ages by a proper use of the powers of language. Religious faith is now the mainstay of civilization; upon its full and fair development depends the success of civilization. The organizing God-consciousness evolves free-agency character, in accordance with the principles of procedure by which the creative powers in nature evolve organic life in all its many forms. The development of religious faith is therefore a necessity in civilized life, but that development must be thorough-going and rational; it must not be visionary. It must not lead thought away from the powers of life, nor separate its work from them. It must make intellectuality an organic and not a systematic superstructure of mind; so it is written. It must evolve the powers of reason and not merely develop the faculties of sense or of self-sufficient thought. At present religious thought has fallen under the control of opinionated minds, which rather divide human judgments in visionary and denominational ways than unify the reasoning powers in the civilizing instinct and its organizing endeavors.

Religious faith

is being misled by the hollowness of theological opinions and irrational doctrines, until it becomes a character-perverter rather than a character-upbuilder. All the questions in civilized life are represented in the light of opinion by theologians, who ignore Fact-

knowing, Right-thinking and Truth-telling. Fact-knowing is not a mere building of systems of thought upon belief, as are the diverse doctrines of the various Christian denominations at the present stage of naturally retrogressive and alphabetically over-intellectualized development of mind. The denominational branches of the Christian church are products of the systematically flattened and categorically excavated intellectuality which harbors philosophic visions and abstract ideality. The originators of the Christian cult had nothing whatever to do with platonic ideality, nor with any philosophic notions or opinions; they were Fact-knowers of that type which in the following volumes will be called the Sibylline school.

Upon Christian faith and its original doctrines, modern civilization may well build its hope for future welfare, but that hope must be deferred until the various denominations succeed in their present movement of organically unifying the diversity of their opinions, and forming one great **Trust of Truth-tellers**. Theology must go out of the opinion-making business into right-thinking and right-speaking, and it must teach the public mind the logic of life, the logic of the civilizing purpose, the logic of the free-agency powers, the logic of the "**I must, I can, I will,**" the logic of adjudicative reasoning, formulated in sacred writings, before it can bring about betterment of conditions in Christian civilization. Syllogizing and categorizing are well enough for scientific purposes, but they are grave errors in theological endeavor. The original meaning of the testamentary writings is as unknown today as was the heart of Africa a hundred years ago. The words of testamentary writ are known, but the thoughts and intent of these words remain **terra incognita**, because the character of the prosopopeia-and symbol-systems, embodied in sacred language, seems to be a branch of former enlightenment entirely lost to modern thought. It is not at all understood by modern philologists.

As with the theological ideas of

Fact-knowing,

so with the scientific ideas; they are equally irrational and ill-founded. It is absurd to build a system of thought upon observations and experiences derived from the channels of special sense, if the natural connection of the faculties of special sense with the causes of their evolution, and with their origin in the elementary powers of conscious life, be not first known and elucidated.

Fact-knowing must rest upon the understanding of natural causation; it must comprehend the workings of creative principles of procedure, as well as the outer and accidental interaction of created things; it must comprise a knowledge of the

origin of life and of the causes of development and evolution, as they are in themselves, and not as they are rendered by the thoughts and words of any scientific or theological thinkers. Fact-knowing has its natural foundation in living consciousness—in the self-conscious genius of life—and it is therefore unlike all scientific or philosophic truth-telling, which has its origin in special sensations or thinking and talking talent.

Fact-knowing is a threefold process; it has (1) its inner consciousness—its intuitive or evangelic features—; it has (2) its outer phases—its observations and experiences, or apostolic way of looking at and conceiving nature's activity—, and (3) it has its power of unifying the inner features with the outer phases and thereby producing a picture true to the order of life, its causes of development and evolution. Both science and theology take one-sided views of Fact. Theology misunderstands the evangelic workings of the human knowing powers, while science has not yet come to understand the apostolic workings of consciousness, that is, the dependence of faculties of perception upon elementary understanding and upon the workings of Native Reason.

Fact may be defined as nature's activity, arising in the immediate consciousness of human life.

Life has a consciousness of its own, which underlies the thinking consciousness.

The consciousness of life is the true raw material of knowledge, which the thinking consciousness must elaborate, by means of language, into explicitly enlightened free-agency consciousness.

The thinking consciousness, at our present stage of intellectual development, ignores the living consciousness, which stands immediately connected with the process of life, with the chain of natural causation, and with the organizing power in that chain, to which all life in general, and humanity in particular, owes its existence. By ignoring the organizing powers, thought ignores the principles of procedure in the process of existence, which are the natural **guiding thread** of the thinking and speaking faculties, and without which no living criterion of certitude can ever be evolved in the public mind. Thought, proceeding without a criterion of certitude, can only form opinions with regard to the requirements of civilized life; as does modern intellectuality.

The great diversity of current opinion with regard to what is right or wrong, good or evil, true or false in social life, is evidence of much error and great delusions. Science has its theories, theology has other ideas, everybody who has a pronounced opinion

differs in some way from everybody else, and yet every individual thinker would like to control the life of his fellow-men by the light of his opinions. The opinionated mind always wants to be a legislative genius.

Opinions are poor raw material for legislative purposes. The laws which are made out of opinions are not respectfully considered by thinkers who disagree with the opinions, and therefore opinion-made laws not only fall into disrepute, but they develop themselves into causes of social disintegration and internecine strife.

All great historic nations have suffered much from the alphabetical over-development of the thinking powers and from the undue influence which opinions always exert upon the legislative machinery. Therefore a more thorough knowledge of Fact is essential to the welfare of civilization.

In order to bring the public mind and its intellectual leaders to a point where they can see Fact in its own true light and determine upon doing the Right Thing at the Right Time in the way of development and evolution, it may be well to resurrect the now unknown Great Learning of pre-tartaric China and its "Logic of the Mean", for this Learning made thorough Fact-knowing the foundation of Right-thinking, Right-speaking, Right-doing; and it may also be well to resurrect the now unknown original meanings of the vestiges of ancient art, which represent the experiences of past civilizations. With this point in view, the symbol-and prosopopeia-systems of antiquity will be elucidated in the following volumes by reproduction of vestiges of ancient art and interpretations of the original meaning of mythological or so-called sacred story. These remnants of ancient thought will eventually be found to have a power which transcends that of modern rhetoric and which can make that knowable which is now considered unknowable.

Right-thinking

must be understood to mean the adherence of thought to the living consciousness of the organic powers active in natural causation. It must include, not only the judging of phaenomena in their connection with the inner workings of nature, but also the aligning of judgments after the manner of nature in the way of cause and effect, of organic development and evolution. Right-thinking must make the logic of life the foundation of judging, reasoning and determining. To lay this foundation, the very causes of life—the organizing powers in the process of nature—must be fully and fairly elucidated, from Alpha to Omega, from universal consciousness to the height of free-agency self-consciousness.

Right-thinking has nothing to do with categorizing or syllogizing; there are no categories in the process of nature. The categories are intellectual tools produced by thought for use in its own workshop. Syllogizing is not reasoning; only sophists and opinionated philosophers consider syllogizing a way of thinking which can lead to truth-telling.

Right-thinking, which makes the logic of life its foundation, must make the logic of adjudication its principle of procedure in developing the civilizing powers of the human mind, and in evolving the free-agency character. The logic of adjudication is intellectually what the logic of organization is practically, an organizing procedure which uses available means to the end of right-living. It is this use of means which the Sibylline school has formulated, and to the use of which the Great Learning of pre-historic China opens the door.

Two discussions on questions of the hour with men prominent in political and social life may help to throw light on the moving spirit of the "powers that be" in the world of finance, in political life, in the workings of party machinery and in the status of intellectual development. The first took place with the editor of an insurgent paper, who had been loudly active in condemning the political representatives of the railroad systems and the practices of the **higher-ups** during and after the recent financial crisis. The second was had with a public-spirited gentleman of unquestionably high character, connected with the banking business, and suspected of being a scout of the international programmers.

DISCUSSION WITH THE EDITOR.

THE EDITOR—No, I cannot say that I understand the purpose of the insurgent movement. I presume it's intended to turn some rascals out and give others a chance. I don't think there is much virtue behind it; I joined it because it's popular. If a newspaper wants circulation, it must give the people what they want. The people like to read about the rascality among the **higher-ups**. To advertise some **higher-ups** as rascals makes politicians successful and gives a newspaper circulation.

QUERY—Did it ever occur to you that the present insurgent movement is possibly connected with the present contraction of credit, that both movements belong to the same program, and that this program seems directed especially against men who control railroads and great industrial enterprises in this country?

THE EDITOR—Possibly so. The men who control the railroads have played a high-handed game in politics and finance, and they are not very popular in consequence.

QUERY—Is not perhaps the public enmity toward railroads the result of systematic disparagement of railroad interests by the Press? Has public feeling not been worked up against certain railroad men and domestic financiers, for the purpose of forcing them to hand over the control of the railroads to other and perhaps foreign financiers?

THE EDITOR—It does look as if change in control of the railroad systems was aimed at. The withdrawal of credit from certain men in control of great railroads, and the simultaneous attack on the politicians who operate under railroad control indicate that someone else, besides the people, is after the railroad men.

QUERY—Isn't someone cleverly directing the Press agitation against railroads and railroad financiers in connection with the insurgent movement?

THE EDITOR—I don't think so. I know of no paper that is being subsidized. I am in the movement only because it's popular and it pays to have public patronage.

QUERY—If it be true that the insurgent movement is directed against certain domestic financiers who control railroads and great enterprises, mainly for the purpose of taking this control from them and placing it in the hands of English financiers, is that not sacrificing the best interests of the country?

THE EDITOR—Possibly, but that is not my concern. I have tried long enough to run a paper in the best interests of the people, and I have lost subscriptions and thereby the patronage of merchants who advertise. I have had to quit working for public benefit; I am now working with public sentiment. If it directs itself against railroads, against predatory wealth, against graft, it seems worthy of support and it pays to support it. Never mind the result of the agitation. The shake-up may land us deeper in the hole; it probably will, but we can probably take care of that when the public finds it out. A newspaper must swim with the stream; it must give the public what it wants. The public wants something; it never knows exactly what. It loves sensations and excitement, and for these it pays.

QUERY—Is not someone directing popular sentiment, through the channels of the Press and Literature, in ways to suit great financial interests other than those which are especially domestic?

THE EDITOR—I presume someone must do the long-headed thinking in national life, and direct public attention to needful changes, and I presume the great financiers make it their business to look after their own interests, as well as that of the public, when they make their influence felt in political program-work.

QUERY—If the political program-work is done to suit foreign financiers, are not perhaps national interests sacrificed?

THE EDITOR—Eventually, perhaps, but not at present. Our interests hinge on prosperity. At present we have really more prosperity than the mass of the people are entitled to enjoy.

QUERY—Isn't it treason to democratic institutions to allow foreign financiers to control the domestic policy of this country?

THE EDITOR—Not particularly. The greatest financial powers can do better work in developing the resources of the world and in regulating the commerce than can smaller financiers. Regulated it must be; let the best man have the controlling voice. The people can't regulate their own national affairs and international connections. They are like a big jelly-fish with a very little head. The body grows bigger, but the head doesn't. Someone must do the thinking for the democratic jelly-fish. Whether foreign or domestic financier make the program, what is the difference? We cannot surround ourselves successfully with a financial wall. There is nothing treasonable in the program as long as the authorities at Washington approve of it.

THE DISCUSSION ON PUBLIC QUESTIONS WITH THE SUSPECTED SCOUT.

QUERY—What is your idea regarding the present reform-movement in politics and finance?

THE SCOUT—A good movement, badly needed in this country. Nowhere on earth is there so much high financing and political grafting as in the United States. These abuses cannot be tolerated.

QUERY—How can they be brought to an end?

THE SCOUT—By rigorous enforcement of the law;—by putting speculative bankers and political grafters in jail.

QUERY—All of them, or only a few?

THE SCOUT—A few to begin with, and to make an example of, so as to scare off the balance. If that doesn't do it, keep the mill of punishment going.

QUERY—A simple process, isn't it, that of scaring people into goodness? What a pity that it doesn't always do the desired work! The flies refuse to be scared off the social jam-pot. Nature goes where there is power and opportunity. Do not men usually refuse to be scared into being good? The medieval authorities employed most extraordinary ingenuity and means in scaring heretics into piety, without securing allegiance to their regime. The southern gentry believe in burning negroes at the stake, in order to scare them from committing rape, yet they are constantly being charged with it. Our theologians still preach

eternal hell-fire and eternal salvation, and yet we need more and more penitentiaries.

THE SCOUT—Fear of punishment has a salutary effect upon some people, at least. It is about the only way of checking the abuse of power and opportunity.

QUERY—Could moral training not bring about a change in public character, so that the wish and will to do wrong may not prevail?

THE SCOUT—Visions! The public doesn't take kindly to moral training; it is not open to any movement aiming at improvement in its own ranks. It wants everybody and everything else improved, but it considers itself all right, and it is so. It is good raw material for the building up of civilization. Leadership moulds public behaviour; it makes builders-up or tearers-down of the people. Leadership, financial and political leadership, should be improved in some way. Its deliberate violation of the law should be punished.

QUERY—If the lower half of the social pyramid is made of such uncertain material, is not the upper half in danger?

THE SCOUT—There certainly is constant danger, and it is necessary to keep an eye to windward, and, if possible, to nip danger in the bud.

QUERY—Does that mean to so control the opinion-making business that the seeds of social disturbance may not be sown?

THE SCOUT—Practically, yes.

QUERY—But all knowledge being a matter of opinion, who is to say whose opinions are orthodox and whose heterodox?

THE SCOUT—The men who carry the greatest burden of responsibility in feeding the world's millions.

QUERY—Do you mean the men who control the international system of finance?

THE SCOUT—I mean the people who work to live, in general, and the people who provide the ways and means to feed the world, in particular.

QUERY—If the world's great financiers are particularly included among these people, is there not some evidence of incompetency noticeable in their ranks? Is the financial stringency of 1907 not an evidence of this incompetency, or is it not, perhaps worse, an abuse of power and opportunity?

THE SCOUT—Hard to tell the causes of financial stringencies and panics.

QUERY—Do we not thoroughly know the causes of the financial panic in 1893?

THE SCOUT—That is different. When the hand is played out we know what was in it, but while the game goes on we can't see all the cards.

QUERY—Has the insurgency movement in the ranks of the Republican party anything to do with the causes of the recent contraction of credit and financial stringency?

THE SCOUT—Well, if it is not a branch of the same reform-movement, it is at least a happy accident. It gives a good opportunity to the powers that be to bring order out of the chaos of industry, commerce and finance. The financial and political reform-movements should go hand in hand, in order to put public welfare on a secure foundation. The insurgents aim to stop the abuses of political power, and especially those instigated by predatory wealth. Their work directs itself against high finance and speculative banking, and thereby affects the interests of international finance, giving an originally national movement international bearings, and causing far-reaching disturbances, which may have brought on contraction of credit, assuming unexpectedly the proportions of a financial crisis.

We have just come to realize that the great problem before us is how to make humanity work, how to feed it, and how to keep it from fighting. To solve the problem, the world's resources must be economically developed and distributed. In order to do that in effective and peaceable ways, the men of great wealth and enterprise—the world's financiers—must stand shoulder to shoulder in honest endeavor. The men of money, who control the banks and international credit-making power, must not use funds entrusted to them, or even their own money, for purposes of get-rich-quick speculation or even individual wealth-getting, and they certainly must not engage in the business of getting-rich-quick by corrupting the political life of nations. The financiers who control banks should arrive at an agreement among themselves how to use their credit-making power, rather for national and international benefit than for the amassing of immense individual fortunes, further tending to bring discord into the world of finance. Financiers must not fight among themselves, for this sort of fighting results in public calamities, contraction of credit, empty dinner-pails, etc. Nor must corrupt political powers, here or there on earth, be permitted to interfere with the work which the financial system has to do for humanity. There must be no political grafting, no extortion of protection-money or other interference with the legitimate work of handling the bank's money; no speculative banking, which disturbs the safety of legitimate, industrial banking business, as has been the practice in the United States. When people entrust their money

QUERY—Was the Sherman Law not a war-measure of the same character as the Trojan horse, being one thing in appearance and another in fact? Was it not originally conceived on the other side of the Atlantic by English financiers? Was it not imported into this country through the channels of diplomacy and journalism, and represented as a necessary means to stop the alleged aggressions of predatory wealth and the growth of monopolies in this country, while in reality it was intended as a war-measure, to destroy the independence of American financiers and force them into submission to the greatest of all trusts and monopolies, the world's international system of finance?

THE SCOUT—It seems to have had that effect, as far as the great railroad men and some speculative financiers were concerned, but the effect may have been a mere incident; its original purpose may not have been other than that of checking the growth of monopolies, which threatened to become dangerous sources of wealth in the hands of certain individuals. Planning against the growth of monopolies and other practices of high finance in this country, may have opened opportunities for European investments, which were not included in the original plan or program, and thus the reform-movement, originally only of national origin, may have developed itself unexpectedly into a war of foreign money-interests against American financiers. The men who stood sponsors for the passing of the Sherman Act certainly did not consider it a loaded horse. If England's financial system be the greatest of all monopolies, it is also the one least prompted by narrow self-interest and least opposed to the best interests of civilization, but one making uniformly for the peace and prosperity of all nations.

QUERY—If the men who control the international system of finance are prompted by none other than the laudable endeavor to provide work and bread for the millions, why then do so many of their representatives in this country endorse the abuse of legal and judicial power? Why this desire to manufacture criminals? Why these Dreyfus cases? Why the orders from afar to convict anyway,—“If you have no cause, find one!”—Why all this underground railroading?

THE SCOUT—When you go fox-hunting, and turn loose a pack of hounds, you cannot guarantee that some curs will not join in the chase and bring the fox to another than legitimate execution.

So far the discussion was carried on in a very friendly spirit between old-time friends. Now came the final query, politely put, but to the point, and not fit for publication. This query provoked the wrath of the scout, indicating that there was “a nigger in the fence.”

THE SCOUT—"You will be sorry for taking that side."

And friends of almost life-long standing parted, to meet as friends no more. The questioner had taken no side; he had not intended to take any, but he had given mortal offence by pointing the analytic sword at the vulnerable spot in the back of Siegfried, the mythical personification of the powers which aimed to conquer the world in peaceful ways, and which are again coming to the fore in civilization.

This little occurrence of giving offence may make it clear to thoughtful minds that the financial question must not be probed too deeply. Even a hint at the vulnerable spot gives mortal offence, and endangers the safety of the powers which support civilization, and which should not be destroyed or even disturbed, for such disturbance might throw civilization back to the conditions mythically depicted in the *Nibelungennoth*.

The financial powers, aiming at peace, lay a fitting foundation for the advancement of civilization, and this work entitles them to respect. Money-sense must have a ruling voice in the world's affairs, that the millions may live; it must rule the system-work in social life, to give stability to the trunk and branches of the national tree. Upon the foundation which the international credit-system lays, all nations must build their national character if they want to evolve fitness of survival. Money-sense must underlie all reasonable endeavor; means-development must precede the evolution of the power to make reasonable use of means. This assertion is scripturally authenticated. The abuse of the credit-making power is possible, but it is probably not one of the now dominant intentions of the powers that be. Our civilization may safely trust its material and relative welfare to the financiers, who at present control the world's resources and their distribution. Even ambitious and sceptical Germany seems to have endorsed the international credit-system.

In essaying the subject of errors of thought and their evil influence in the development of civilization, we may safely leave the financial question out of particular consideration. The love of money may be at the root of all evil, as Timothy will have it, but if so, it is only an incidental cause of evil. The Old Testament points to errors of thought as the original cause of evil, and this cause should be fully elucidated before considering any incidental causes. If errors of thought can be corrected, and better lights placed before the modern mind than those which the ruling opinions furnish, then the men of money may never again abuse their power; they may rather seize the opportunity to lastingly serve civilization. But the opportunity of correcting errors of thought, so as to improve human character, is very distant. Probably no

to banks, they must feel that it is being used legitimately for the industrial support of the world and for public good, and not for speculative purposes, to create money-greed and billionaires. And the legitimate banker, who has to trust other bankers, must feel that this trust is not being abused, and his money rendered insecure by speculation. Speculating with banking money is the most dangerous phase of gambling; it is one of the things which must be stopped, if the millions are to be fed to best advantage. The insurgent movement materially aids in solving the great problem.

QUERY—Is the Sherman Law a specimen of the assistance which the insurgents render to the world's financial movement?

THE SCOUT—It certainly is. It tends to stop the amassing of great individual wealth out of monopolies and unduly inflated values.

QUERY—That sounds very nice as a general proposition, but in its particular application is it not a specimen of special legislation with a vengeance, and entirely outside of all constitutional, statutory, defined principles of law-making? Is it not an undefined law, which can be applied to one man or combination of capitalists, so as to make them criminals, and to other men or combinations of capitalists, working in the self-same way, so as to make them appear as doing an honest, legitimate business? Is this kind of legislation not making it impossible for the members of any great industrial corporation to know whether they are doing a legitimate or a criminal business, until their case has been adjudicated in all the courts of the land? Even if finally adjudicated, have the judges not power to change their opinions regarding the legality of corporate operations under this law—could they not condemn those tomorrow to whom they have given a clean bill of health today, or *vice versa*? Is the Sherman Law not of such an undefined and undefinable character that it places too much power in the hands of opinionated thinkers, occupying political and judicial positions?

THE SCOUT—The politicians have not the power of ultimate decision; the courts have it. The character of the court always has much to do with the just or unjust application of the laws, no matter how well and clearly defined they be. The courts we have to trust, and I think we may safely do it.

QUERY—Can we trust them to have Salomonic or Judas Iscariot sense, or both, or neither?

THE SCOUT—The judiciary, as the highest national power, has not often allowed justice to miscarry.

QUERY—Are not the lower and the higher courts of the land a long distance apart, and is it not slow and expensive traveling

from one to the other? Is there no danger in making laws which enable the same judge to stamp the same act either as criminal or as legal, right and reasonable?

THE SCOUT—The courts are not liable to abuse this power.

QUERY—Certainly not. They are not going into the business of legal spoliation or judicial blackmail. But does not the very fact that a court has this power to consider the managers of great commercial enterprises criminals, if it so chooses, open the door to confiscation of property, by scaring capitalists to hand over fortunes rather than run the chance of being accused, brought to trial, and possibly convicted? Did it not have this exact effect in some cases we know of, where hundreds of millions involved were transferred, under threat of criminal investigation?

THE SCOUT—The Sherman Law was not to blame for the most notable of these cases, but the uncertainty which attaches itself to the construction of all laws, even those which are fairly well defined. And then these wrongs occur only in times of war, when much is considered fair which otherwise would be condemned. The powers that be are forced to make war for honest purpose, for establishment or maintenance of Right, but the camp-followers speedily appear on the scene to rob the wounded.

QUERY—Were certain great newspaper interests not forced to lay down their independence directly to the powers that be, during the last contraction of credit and because of it?

THE SCOUT—Directly, hardly; indirectly, probably. The Ishmaelites in the opinion-making business, like the Ishmaelites in the banking business, are not working in the best interests of civilization. Civilization and justice do not suffer by putting the bridle on them.

QUERY—What if national interests should ever clash with international interests, for instance, with those of the international system of finance? Would the power of national courts prevail over the international interests, or *vice versa*?

THE SCOUT—The Lord only knows! When reasoning ends, fighting begins, and the big fellow presumably can make the little fellow see on what side Right lies.

QUERY—Were the Sherman Law and the last financial crisis not two conceptions, hatched in the one nest by birds of passage, for the purpose of solidifying the financial factors and regulating the credit-making power in the world?

THE SCOUT—Hard to read the thoughts and intent of men! The insurgency movement and the Sherman Law seem to be admirably adapted for the work of correcting abuses of power in financial and political circles. They look like parts of a well-studied program.

it can, and arrogating to itself all the good things of life, by fair means, if possible, if not, by foul means? Will the average man not naturally seek to overreach his fellow-men, and must the Men of Mammon not always be on the lookout that they are not being so overreached by the people? And *vice versa*, must the people not always fear the greed of the Men of Mammon?

Until effective truth-telling forces conviction, the practically thinking world of this age will continue to doubt that the silent Sphinx can be made to talk and tell the story of human evolution out of animal life, which it symbolically represents. But even if the causes of human evolution could be fully elucidated and conviction forced upon the doubting mind, even if gisty judgments could be made to take the place of uncertain guesswork and delusive opinions, even if vitally true lights could be diffused throughout the public mind, the work of civilization might yet be farther from success than it is now in the hands of financiers who put shoulder to shoulder in laboring for the world's material development. Knowledge, even if it be thorough-going, falls still a long way short of the power which can make world-wide civilization a lasting success. The power to know is a very different thing from the power to do. It differs from it as does the seed from the plant; the seeds may fall upon infertile soil, or the young growing plant may be crowded out by weeds and never produce the healthful growth of free-agency doing powers.

For these reasons, the men of finance have a right to be jealous of their position. They have even a better right to keep a watchful eye toward the opinion-making business than had the Roman church in medieval days, for modern financiers do proceed in accordance with time-approved and scripturally authenticated principles as yet, while medieval Catholicism proceeded in accordance with its own misconceptions of Scripture.

Modern finance means to deal reasonably with the world, if the world makes reasonable and not antagonistic response. It means to rule the world reasonably, if possible, if not, by force. It is ready to receive better lights than those now before it, and to act by them, but it doubts, and justly doubts, the possibility of securing these lights and of putting them to effective use, for even if all the original causes of existence, which are considered scientifically unknowable, were fully and fairly elucidated, this elucidation might not yet insure any advance in civilization over and above the foundation which the financial system lays at present. The possibilities of building into height, in better ways than money can accomplish, depend, not on improving the thinking powers alone, but on taking knowledge out of the workshop of thought into the workshop of nature and living consciousness,

and causing it to grow in the public mind into conscientious free-agency determining character.

Essayng the subject of errors of thought in a destructive way, by pointing to the vulnerable spot in the back of Siegfried, is illegitimate endeavor. It is destructive criticism, which tears down but does not build up. What intellectual development needs is the evolution of mental powers to proceed critically and discerningly in devising ways and means of harmonizing the bread-winning systems with those of social organization; thereby practically solving the Riddle of the Sphinx. Theoretically, in these pages, we hope to solve this "ever-problem," by elucidating the causes which make civilization a healthful growth or a dying degenerate, infested by lingering disease.

The best way of getting away from the position which the Men of Mammon must hold is to organize society for the development of social and intellectual leadership. The body of the social jelly-fish probably does not need better clarified knowing powers than it now possesses. It is a natural product, endowed with natural knowing and doing powers, which serve it well enough, but its head—social leadership—needs to be stimulated to grow intellectually in due proportion to the physical growth of the body. If the intellectual and social leadership of modern civilization were as efficient as they could be and ought to be, the financial "earth-lions" could be made as tame, as happy and beloved as the domestic cat, publicly venerated in ancient Egypt as being of divine character. The Gods Shu and Tefnuit were domesticated earth-lions of financial and territorial greed.

The international financiers, in their jealous care of their own and the world's interests, are liable to be more wrathful in their opposition to theoretical or practical reform-movements than ever was the Papal hierarchy in the middle ages. They are satisfied with the present status of intellectuality and with the present opportunities of wielding their power. Like the public, they do not want to see any improvement in the present knowing and doing powers applied to themselves, which might interfere with their present procedures. They are still willing to permit the formation of national organizations of a limited character, in order that those who are not altogether satisfied with the best regime that financial talent can establish may still have an opportunity of organizing themselves for the promotion of national interests.

If the knowing and doing powers in public leadership be not improved by a permanent organization of people who devote themselves to that purpose, the rule of the financial powers of the world is liable to develop itself into what the ancient Japanese

man of great financial sense ever can be brought to believe that the people could be raised to a character-height where they would not steal if the opportunity offered, where they would tell the truth if lying served them to better advantage, where they would subscribe to the rule of reason if it were not backed up by force.

The possibility of so raising public character is indeed very remote. Even the first step on the way to the solution of the educational problem, that of correcting the erring use of the faculties of thought, and thereby stopping evil at its original source, has its great difficulties, the chief difficulty being the evolution of lights of consciousness, true to the causes of human origin and evolution, for if these causes be not elucidated, then opinion, of uncertain value and virtue, will continue to rule the world for better or for worse. No man of financial sense, at this stage of intellectual development, would take any stock in the assertion that a thorough knowledge of Fact is within the reach of the human mind. He might admit that better lights than those now ruling the world could be developed to control civilized life, and that improvement in social conditions could be brought about thereby, but he would probably hold that these lights would be opinions still; they would not be thorough-going and infallible knowledge.

No man of financial sense, at the present stage of intellectual development, could be induced to believe that the extension of knowledge could place the leadership of civilization in better hands than his own. The Men of Mammon look upon themselves much as the conventionally pious look upon their idea of God the Father—as the author of civilization. While the Men of Mammon do not pretend to have lifted the soil upon which we live out of the deep, they consider that their financial sense has been the active cause of social evolution, since it made the development of the earth's resources and the feeding of the millions possible. They therefore look with something of a fatherly eye on the people, and have done so ever since the dawn of historic civilization. The fatherly eye, however, has not always been one of universal love and benevolence. Even the early Babylonians had learned to consider the Men of Mammon as dangerously sensible, and rather rapacious than reasonable. According to modern archaeologists, they spoke of them as "earth-lions," and their sacred writings charged them with arrogating to themselves all the good things of life.

Later civilizations have usually looked with much suspicion upon the regime of finance, expressed by the words "by reason or by force." The rule of reason usually had to take a back seat as the rule of arbitrary force eventually always came to the fore. The Men

of Mammon, as fathers of civilization, do not seem to have been the most affectionate parents in the history of civilization; they seem to have applied a good deal of corrective spanking to the public baby, when it would not be good, from the financial point of view. Hence, the world has come to look with as much distrust on the regime of Mammon, as the Men of Mammon feel toward the possibility of the world behaving itself, if not forced to do so. If the men of money doubt that the public character can ever be so enlightened and elevated as to keep it from breaking through the restrictions of the Decalogue, if power and opportunity presented themselves, the people have learned to look upon the men of money as weaving spiders in social life.

"The weaving spider, what cares he,

For love or hate, for friend or enemy?

His only aim in life—utility."

The men of finance view all facts in social life from the standpoint of utility, and they consider individual man as a machine in the utility-system. The world, on the contrary, looks upon system and machinery as means to the end of improving social life and its own well-being; it refuses to be looked upon as a means of service to financial system; it sees its welfare as the great end of all endeavor.

Thus the viewpoints of Men of Mammon and of the public mind stand irreconcilably opposed to each other. Neither one considers the other as absolutely trustworthy. The world hopes for something better than to be ruled by weaving spiders. The men of finance can see no possibility of the world's mental emancipation to such an extent that **force** would not have to come to the rescue of failing **reason** in maintaining the order of civilized life.

Unquestionably humanity has been improved and civilization made possible by verbal evolution of the elementary knowing powers of man, but has historic civilization ever been improved by the conversion of man's animal intelligence into word-vested intellectuality? Did not the early work which the gift of language enabled man to do, differ widely from the influence which alphabetical language has exerted upon the human knowing powers during the later—the historic—ages? Has the world been improved by learning to know that the earth is not the centre of the universe, or that life is a product of evolution and not a hand-made thing? Could the world be improved by making the world-process thoroughly known in all its features and phases of causation, from Alpha to Omega? Why should such knowledge make the masses of the people builders-up rather than tearers-down of social organization? Will the world not always travel in the line of least resistance, in the hope of getting-rich-quick, as best

knew as the Dynasty of Xanthai, with which we will make ourselves familiar later.

If there is any possibility of bringing the social masses in the way of right-living, it is by way of fully enlightened and high-character leadership. If there is any way of establishing peace on earth within national and international life, it is by evolving free-agency character to that height where it will seek peace on the foundation of goodwill, and not on the foundation of self-interest.

Peace cannot be established on the foundation of self-interest, as the Men of Mammon may seek to do it; it must be established on the foundation of goodwill, in order to become a lasting factor in national and international growth of civilization.

The way of establishing peace on the foundation of goodwill is the now unknown way which pre-historic antiquity has formulated in the sacred writings of the great cults. When we will become thoroughly familiar with the original meaning of these writings, we may find them to be of great value to modern civilization.

The natural intelligence of the Pilgrim Fathers, somewhat tinged with bigotry, perhaps, introduced Christian civilization into this country, in an endeavor to get away from the arbitrary and unfair rule of opinionated minds.

Life in the Old World during the middle ages had been accursed with the self-assertion of individuals who had usurped social leadership, or who had, by fair means or foul, put themselves into control of the affairs of their fellow-men and of civilization. This individual control had imposed hardships upon the masses, and thereby caused the public mind to look upon the assertion of individuality as a cause of evil. The world had struggled for centuries to escape from the fetters of old-time prejudices which supported the privileges of the governing individuals and their systems, but in finally effecting its escape from the bondage-imposing systems of individual government, it reached into the assumption that the individuality must never but the majority must always rule, and that the ruling power at every moment of its procedure must derive its right from the consent of the governed. In accordance with these convictions grew the tendencies toward democratic government which eventually led to the establishment of this republic. The excesses in individual and monarchical forms of government reacted into the excesses in democratic institutions. Too much individuality in the former gave way to too much public enmity toward individuality in the latter.

The establishment of democratic ideas failed to take into account the influence of perverted intellectuality in the public mind and of great popular delusions.

The masses undoubtedly have rights which the rulers must respect, but have the rulers not also rights which should be respected? Is Right not a thing which must be viewed and sustained from all sides? Is it right and reasonable that the little developed intellect and limited free-agency character in the social masses, known as public opinion and sentiment, should control the highly developed intellect and character of the natural born leaders? Should the knowing and doing powers of lesser development control those of higher and greater development? Has quality in human nature no rights which quantity should respect? Is it not true that the masses rarely have the ability to rule themselves,

that their intellectual development never can keep pace with the complexity of requirements in great and growing civilizations, and that therefore they need the guidance of exceptionally qualified minds and of highly evolved free-agency character? Does this needed guidance in the growth of civilization, by way of breeding, not naturally develop some classes better qualified for leadership than others?, and does this development not naturally produce permanent ruling powers, which rise above the masses much as the head in the human organism rises above its body? If the quantity of civilized constituents needs qualified individuality for guidance and leadership, has that individuality no rights which demand respect? Does the assertion that the majority must rule not mean that the unthinking, easily misled, always incompetent, and often but little scrupulous masses should control the destiny of civilization?

Let it be admitted that the masses usually mean well, but to mean well does not necessarily imply the power to do the right thing at the right time, so as to insure social welfare.

EDUCATION VERSUS INSTRUCTION

Competent leadership being needed, the ways and means to its development demand attention. So far, modern civilization has not given the subject the necessary attention. Our thinkers have not yet come to properly distinguish between **education** and **instruction** — between the process of drawing the consciousness of life out into the realm of spoken thought and the modern methods of cramming ready-made ideas into the mind. They have virtually ignored the truly educational requirements which evolve free-agency powers and truly qualified genius for leadership. They have concentrated all their attention upon a certain kind of alphabetical instruction, and this instruction they have misnamed education, and applied it both to the masses in the public school-system and to the presumably better qualified intellect in the university.

Modern education builds its system of knowledge upon no natural foundation. It cannot lay claim to any understanding of fundamental truth. It builds abstract systems of thought into the intellectual atmosphere, without giving them a healthful footing on the **terra firma** of living consciousness.

The gospel of relative truth, upon which modern learning builds, is an artifice invented by self-sufficient thought, which has severed its connection with living consciousness.

The principal error in modern education is that of cramming ready-made, word-vested ideas into the mind, by way of **instruction**, without leading the living consciousness, naturally active in

the undercurrent of life and mind, out into the Height, Depth and Extent of intellectual evolution, by way of that education which makes the rightful use of language its main endeavor. This error in mental training has produced the present one-sided intellectual development, which pushes onward in the opinion-making business, but which does not evolve the powers of the understanding, needed for the rightful use of opinion and for competent leadership in advancing civilization. The alphabetical training of mind, as practiced in public schools, produces much categorical and dictionary knowledge, without evolving the reasoning powers needed to make rightful use of the knowledge produced.

The judging and reasoning powers of both the people and their leaders are more or less perverted by the one-sidedness of modern methods of instruction misnamed education, and while those methods continue to prevail, the one-sidedness and superficiality, by instruction produced, cannot be corrected, and the twentieth century mind will not regain the ability of putting itself on a proper foundation of conscious understanding, nor will it be able to elevate itself intellectually in naturally organic ways above the level of bread-winning sense on which it now grovels. Continuing to think much in the way in which opinions are now produced, the modern mind will drift further and further into confusion of ideas; it will deceive itself. The masses, little given to discerning thought, will not only deceive themselves, but the tendency to self-deception will be fostered by their much thinking leaders. The spreading of deception, consequent to the loose and delusive way of thinking in general and to alphabetical instruction in particular, will carry the confusion of ideas, known as the "confusion of tongues", so far that eventually neither leaders nor led will know right from wrong, and that the endeavors of both will result in their own undoing.

Perverted intellectuality has ever been and still is the curse of all historic civilizations.

The public mind notices that the conventional and mechanical way of thinking in dictionary terms about categorical and ready-made ideas produces great results in applied arts and sciences — great chemists, mathematicians, etc.—and from the recognition of this fact it jumps to the conclusion that this mechanical way of thinking may be trusted to also produce great results in thinking about affairs of life. In this jumping from the mechanical work of thought to the living work of nature, the public mind deceives itself. A great thinker in the mechanical ways of science is not necessarily a great thinker in dealing with the chain of natural causation. Nature is not a chemist nor a mathematician. Life is not a chemical product; it is a product of organic procedures,

which are unknown and unknowable to either chemists or mathematicians, as, in fact, to all mechanical thinkers of a scientific bent of mind. The public mind misjudges the character of the foundation of scientific thought, and it is inclined to overestimate the extent and value of scientific work. Science is all right in its place, but its place is not in political, legal or social affairs.

The popular belief that all educational, legislative and political nonsense cannot do any lasting harm to this civilization, is error; as is also the popular expectation that all social derangements will correct themselves in the future of this nation, as they seem to have done in the past. These assumptions are as unfounded as is the expectation that mechanical sciences will produce social order. The evils which beset organic life may right themselves if the natural growing powers are left undisturbed to do their work, but when intellectual perverses arise, as they are now doing in this nation, to disturb its life politically and legislatively with hammer and tongs, the *laissez-faire* spirit on the part of the masses is liable to meet greater and greater disturbances.

THE FUTILITY OF POPULAR HOPES

The public mind entertains great hopes that betterment of social conditions will be brought about by the advance of modern learning. In entertaining these hopes, it deceives itself. It does not realize that the whole fabric of modern learning stands on the categorically excavated and deadened foundation of naturally organic intelligence. It does not realize that the fullness of living intelligence is converted by the procedures of alphabetical intellectuality into the hollowness of categorical and other abstract ideas.

The minds, intellectually excavated and categorically reconstructed, were once known as "whited sepulchres", for the reason that the fullness of natural intelligence, by the intellectualizing methods, had been converted into the hollowness of categorical ideas, which did not contain the living, organic Gist of Fact, but which made talk of truth, virtue and justice a false and death-dealing pretense.

The alphabetically intellectualized thinker does not realize that the intellectual excavating and categorical reconstruction of natural intelligence destroys the working order of the mind and substitutes delusive artifice in the **way of thinking** for natural knowing power and the ability to do the right thing at the right time in the **way of living**. If our intellectuals realized this fact, they would know the original conception of Biblical "Scribes and Pharisees"; they would know that the great reputation of modern learning is largely a false pretense, and that modern thought produces word-pictures and terminological diagrams of truth, virtue

and justice, without any understanding of the workings of life or of its requirements.

Twentieth century thinkers do not realize that modern learning has one fatal defect which results in the perversion of the intellect and in the consequent evil influence of so-called enlightenment upon civilization. The modern thinker is unable to distinguish between the consciousness of life and the consciousness of thought. He does not know that the natural function of thought and language is to elucidate the consciousness of life — that living consciousness which accompanies natural causation — and that for the proper performance of this function it is necessary for the Thinking Ego to employ means by which it can connect the workshop of thought with the workshop of nature, so as to obtain access to the living raw material of fact — the elementary consciousness of creative principles of procedure and phases of causation. The modern thinkers do not understand that it is necessary for thought to enter the very workshop of nature in order to do its work of intellectual enlightenment and discipline properly. They do not understand the “reasons why” in natural causation, and especially the reason why thought cannot do its work as a civilizing agent properly if it is not cognizant of the creative principles in the chain of natural causation — of the very causes of development and evolution which generate the order of life. The modern thinker has not yet brought himself to see the fact that if thought proceeds in its work of enlightenment, without understanding the workings, procedures and principles of natural causation, it cannot produce anything better than abstract, imaginary and hollow pictures of knowledge; nor the further fact that if thought dresses its abstract and imaginary products in the wordy garb of truth, virtue and justice, it deceives itself and all the world.

All enlightenment produced in the way of thinking and speaking, which does not include a full and fair understanding of natural causation, is abstract and imaginary.

To the deadened intelligence of the intellectualized mind the work of modern thought may appear meritorious, but, as a fact, it is a false pretense and delusive artifice. The ideal systems produced by modern thought have a deadly categorical character which belies the organic character of living consciousness. Until such time as modern thought again puts itself in possession of the forgotten means of language by which the Thinking Ego may effect its entrance into the workshop of nature and revive man's organic consciousness of the organically working causes of life in the process of nature, so long will its work be much of a false pretense and a cause of spreading popular delusions, and so

long will the hope that the advance of learning will better social conditions prove futile.

Modern thought, as it now proceeds, by alphabetical and grammatical means of language, can only see the outside of the workshop of nature, and it can only see even this outside in special, fragmentary and one-sided ways. These ways of seeing nature do not supply the mind with the best obtainable raw material of knowledge.

No thinker of this age seems to realize the fact that learning, confining itself to the categorical use of alphabetical means, can never produce permanent betterment in social conditions, that it must always remain ignorant of the causes productive of conditions, and that such ignorance deprives the mind of ability to control conditions as is necessary to public welfare.

While mental training in civilization is confined to instructive methods, which make an opinion-factory and categorical storehouse of the human mind, there can be no healthful intellectual evolution, and while this evolution is **non est**, the mind cannot produce a healthful growth of free-agency character and of civilized life.

The development of man's original knowing powers by the various uses of the various types of language, as well as the influence of intellectual development upon social development, is a subject of foremost importance, not at all understood by modern thinkers; it is not easily explained in a few words and it is perhaps not just here necessary to pursue this possibly dry subject much further, it being fully elucidated by the thousands of vestiges of ancient art which will be produced later and which tell at a glance more than can volumes of terminological explanation. It is but necessary here to note that there is a great difference between organization and system — between the organic and the systematic use of language — between reasoning from cause to consequence and syllogizing — between the prosopopeia methods of definition and the categorical system — between gisty judgments and opinions — between talk to the point and hollow talk — between evolving character and tissue-building, etc., etc.

THE CATEGORICAL DEVELOPMENT VERSUS THE ORGANIC EVOLUTION OF THE INTELLECT

The **organic evolution** of the human intellect makes truly humane civilization possible; the **categorical development** of the human intellect, when standing apart from and opposed to its organic evolution, makes civilization a sweat-shop and a death-struggle for existence. The Gods are the active causes in the work of organic evolution; the intellectualized devils rule in the work of cate-

gorical and other systematically fatal developments. All the sacred writings of antiquity emphatically agree with this one statement of Fact.

The organic evolution of the human intellect, which makes civilization possible, causes thought to proceed organically after the manner of nature, and thus proceeding, the mind naturally reasons from cause to consequence. In this natural way of reasoning, the mind evolves free-agency knowing and doing powers, and perchance, also, that goodwill toward mankind, required for the rule of right and reason and the establishment of peace in civilization.

The organic evolution of the intellect, however, is a very different matter from its categorically systematic development, which is now promoted and sustained by all modern educational endeavors. Organic evolution of intellectual powers can only be the result of the proper and timely use of organic ways and means. Thought and language are the ways and means by which the intellectual powers can be evolved out of natural intelligence. The organic use of thought and language has been abandoned during historic ages, as alphabetical development of mind has come to prevail in so-called educational endeavors.

While language had its original organic character, it gave natural expression and voice to the consciousness of organic life. Men at one time spoke after the manner of nature — after the organizing principles in the process of life. Their thoughts gave voice to living consciousness. The alphabetical and grammatical development of the intellect, however, came to displace the natural and organic use of language; it changed the attitude of thought toward living consciousness and toward the natural working order of mind by substituting categorical states of consciousness, terminologically expressed, for the organic workings of living consciousness in the human mind.

Alphabetical and grammatical development of language gave the mind explicit categorical states of consciousness, partly representing and partly misrepresenting nature's work, but in doing this, it deadened the living, organic consciousness of mind and made intellectuality an artifice. As the thinking mind became addicted to the grammatical use of language and to the now all-prevailing practice of dealing in categorical states of consciousness, it fell to ignoring the organizing causes active in the process of existence, as well as the organic ways and means of the mind which could evolve free-agency character and its reasoning and determining powers. This ignoring of the organizing causes deprived the alphabetically intellectualized mind of its ability to judge Fact fully and fairly, and to reason from cause to consequence, because it ignored the natural foundation of the thinking consciousness —

common sense and native reason — virtually separating the thinking faculties from the living powers . It is this separation which makes all judgments of right and wrong, of good and evil, necessarily a mere matter of **opinion**.

Opinions, formulated in the categorical and self-sufficient way of thinking, have always led to the invention and establishment of fatal systems of law and order in civilization, thereby making civilized life a hell on earth and subjecting it to the unreasonable rule of perverted intellects.

The artificially intellectualized mind may usually retain its good intentions, but it loses its means of carrying these intentions into healthful effect. It may continue to talk of Gods, but it cannot do godly work by the mechanical and systematic means at its command. The Gods do organic work by organic means; the intellectual devils in civilization do system-work by systematic means; so the authors of sacred writ asserted, as we will see by the story of Sammael in later volumes.

The Thinking Ego, which uses systematic means without understanding of organic principles, makes civilization an unnatural thing, dependent on the work of abstract thought, opinions and prejudices. It makes that appear right which is not right and that wrong which is not wrong. It manufactures artificial criminals and imaginary heroes. It rules the world in accordance with the appearance of truth, virtue, justice, but in violation of sense and reason; it rules in accordance with opinion-made laws, without due understanding of natural causes and consequences.

Men of pronounced opinions, who are strangers to right and reason, rule the land, from the supreme courts down to the smallest political flunkies, in accordance with the hollow talk of learning and opinion-made systems, and in violation of right and reason.

All factions of the ruling powers in civilized life now act in accordance with the requirements to fatal systems and in disturbance of the healthful growth of civilization in general and national life in particular.

Public opinion, by artificial intellectuality deluded, endorses the existing opinionative regime to its own detriment, as it did in the dark ages out of which we have but just emerged, seemingly only to return into the fatal relationship of ignorance, intolerance and hatefulness. Once again, the opinions, by perverted intellectuality produced, are elevating the deadly letter of opinion-made laws over the spirit of justice. Once again, right

and reason are sacrificed to popular delusions, and the opinions of intellectual perverts are given absolute control of social affairs.

The greatest and latest step in advance of our industrial development, the incorporation of industrial effort, by former laws duly sanctioned, is now being placed on trial for violation of that most absurd specimen of opinion-made laws, the Sherman Act. The machinery that successfully serves to feed a hundred millions of people is being violently assailed by intellectual perverts and by political and other parasites. The intellectual perverts who have usurped control of the law-making and administrative functions in this land, imagine that they are sustaining the welfare of commonwealth when, as a matter of fact, they are threatening destruction to the economic foundation of this country, as well as to its independence of foreign credit-systems. They accuse our industrial leaders of acting criminally in restraint of trade, when, in fact, they themselves are acting legislatively, politically and criminally, not only in restraint of trade, but in restraint of right and reason.

THE ORGANIC OR FIGURATIVE AND THE LITERAL OR CATEGORICAL
USE OF LANGUAGE

There is a great difference in the manner in which human speech can be used. The most noticeable difference arises in the organic or figurative use of language, which only hints at living consciousness and represents its workings in picturesque ways, as opposed to the literal or positive categorical use of language, which ignores living consciousness and definitely encases only products of the thinking consciousness in dictionary terms. Language which follows living consciousness pursues a naturally organic logic of common sense and native reason, while language which deals only with the thinking consciousness proceeds in syllogistic and other byways to the natural highway of sense and reason. As language leads thought over the highway or byways of logic, so does it evolve or develop the intellect in natural or artificial ways—in organic or in categorical ways.

The categorically enlightened but organically perverted intellect of the college-bred mind exerts an evil influence on man's natural powers of forming naturally sensible and reasonable judgments with regard to social requirements. All its efforts at truth-telling result only in a multiplication of opinions; and this multiplication produces myriads of social side-pullers with legislative and judicial ambition, bent upon forcing human nature to proceed through the letter-of-the-law systems.

The positive use of language, which produces and multiplies pronounced opinions, also increases the tendencies to side-pulling.

decentralization and disorganization within the body politic. It causes the invasion of society by loud-thinking intellectuals in the field of politics, law, religion, philosophy, etc., who would remodel human nature and improve society according to their opinions. These loud-thinking intellectuals labor in the way of establishing all sorts of so-called ideal but really irrational systems for the regulation of social life.

THE PARASITIC CHARACTER OF SOCIAL FUNCTIONARIES

As intellectual development comes to take a stronger and stronger hold on social life, so multiplies the system-work in civilization, as also the need of employing functionaries to attend to these systems. The functionaries so employed are largely of a parasitic character; they do work which would not be needed in a well-organized society, and in doing this work they not only disturb but they prey upon the organic economy. Swarms of bureaucratic parasites, who invade civilization, pose as regulators of disorders by irrational opinions provoked. Thus, the non-organic, systematic, grammatical use of language, which produces erring thinkers, introduces parasitic invasion of the body politic, and destroys the work of civilization, the growth of which organic language has promoted.

If the categorical perversion of the intellect, by educational measures, is not brought to an end, nation-builders will find themselves slaving to feed social parasites, in the near future again as in all the historic past.

Organic intellectuality has always been recognized and personified as a social temple-builder, an agathodaemon, a Holy Ghost; while **categorical** types of intellectuality have been depicted as hordes of fallen angels, as kakodaemons, evil genii, etc.

Organic intellectuality, it was said, stimulated the organic growth of human society by dividing the benefits resulting from social growth equitably, fairly, reciprocally, among social constituents.

Categorical intellectuality is ambitious to improve the good work of organic intellectuality; it talks in the way of high promises about peace and plenty, while its work destroys the organic growth of the human intellect and of human society by substituting systematic for organic procedures of thought and act — procedures which benefit none but bureaucratic and other parasites.

The way to social conditions of Hell is paved with the good intentions of categorically perverted intellects.

All the intellect-controlling languages now spoken are of an

alphabetical, extra-analytic type; they are indeed effective means to the end of doing special detail-work, but they have no truly organic or unifying powers; hence the diversity of opinion regarding the requirements of civilized life, regarding right and wrong, good and evil, etc.

While the faulty use of language controls the intellectual powers and disturbs the natural working order of mind, while hollow talk of categorically excavated minds prevails in the business of manufacturing, dealing in and storing up ready-made opinions, fatal system-work will prevail in civilization over all truly organic endeavor, and the masses of the people will be forced to shed sweat and blood for the purpose of feeding and pleasing the myriads of political, legal and financial parasites, who, consequent to the spread of sham intellectuality, invade the body politic and prey upon its substance.

THE POWER NEEDED TO UNIFY OPINIONS

Categorical intellectuality, with its peripatetic dictionary definitions, is efficient in developing special ability to know and to do, but it lacks organic and unifying powers. Our educators might easily supply these intellectual deficiencies of the age if they realized their own shortcomings and understood their business. Until our educators perfect themselves and the intellect-controlling use of language, it will in all probability be useless for loud thinkers to attempt to place facts into lights truer than the now prevailing opinions furnish.

The exchange of opinions, categorically evolved in learned discussions, is hollow talk, whether it takes place in the auditorium of the university, in the halls of Congress, or in the meetings of the recently organized Commonwealth or Economic Clubs. All categorically enlightened intellects are excavated; all categorical talk is hollow; it leads the Thinking Ego about the **workshop and storehouse of thought**, but it does not give it power to enter into the **workshop of nature** and to study the workings of cause and consequence in the only way in which they can be studied. All learned discussions on social questions of right or wrong, of good or evil, are only methods of threshing intellectual straws into intellectual chaff. Never will grains of truth, with sprouting and growing powers, spring from learnedly enlightened intellects of the modern type. The talk of these intellects may duly or unduly diversify special knowing powers, but it cannot unify the powers of the specially active intellects in the only way in which special powers can be unified, i. e. the naturally organic way of thinking, speaking and doing. This organic way must ever

remain inaccessible to learned minds which ignore the truly educational or evangelic evolution of living consciousness as a civilizing power in their way of thinking.

THE GOSPEL OF RELATIVE TRUTH,

which underlies the methods of public instruction, produces the prevailing **unnatural ignorance of natural causation** and the deplorable inability of learned minds to reason from cause to consequence. It virtually pushes fact-knowing, truth-telling and right-doing into the background and makes systematized lying with regard to cause and consequence the actual aim of intellectual endeavor. Of course it does not do this intentionally, but it does it actually.

Relative truth in the way of thinking, lays the foundation for relativity in all social conditions, and that relativity, so founded, is of a fatal, inimical and deadly kind, a kind entirely different from the reciprocal relationship which prevails in the process of life, in the individual organism, and which should prevail in family life and organic society.

While relative truth characterizes the work of modern thought, relative honesty will characterize the dealings between man and man. What truth is in intellectual development, that the dollar is in social development, namely, a standard of worth. If the accepted truth represents nothing better than the hollowness of prevailing opinion, then the obtainable dollar will represent nothing better than the hollowness of vain endeavors in social life. Honest truth and honest money are organically reciprocal and not fatally related things.

The almighty dollar is not altogether honest when relative truth, vested in opinions, rules the world; it is only relatively honest; it is honest from the point of view which the greater capitalist takes in robbing the lesser. It is honest from the point of view of foreign financiers, who are now scheming and programming to reduce our multi-millionaires to submission to their credit-system, but it will not appear to be so altogether honest when we look from our own national point of view into the procedures employed. The people of the United States have yet to learn the lesson that honest truth and honest money must go hand in hand in intellectual and social development. If tainted truth is being made the circulating medium in intellectual life, if systematic lying is employed as a method of educating the public mind, then will the money — the circulating medium of industrial and commercial activity — be tainted. When the current of public mentality and morality runs out of the channels of right

and reason into the byways of irrational opinions, then we cannot hope for a high-character use of money.

Some of our learned thinkers seem on the verge of realizing that there is something wrong in the present attitude of the public mind, of politicians and of the judiciary toward the leaders of our industrial development. Realizing this, they are making efforts to perfect their insight into existing facts; they are organizing so-called non-partisan clubs for the discussion of political questions, ostensibly for the purpose of clarifying the public intellect, but really for the purpose of retaining their unholy hold on the opinion-making business and their power to lead the public mind from one delusive promise into another, in the tentative way in which intellectual perverts experiment in the affairs of men.

The intellectual perverts, who are most active in reform-legislation, make every effort to force the natural corporate growth of industrial development, now striving to proceed in accordance with the peaceful principles of organization true to life, backwards into the formerly prevailing fatal principles of undue competition and strife, which lead to deadly war. They imagine that the industrial leaders and trust-magnates, or so-called barons of industry, are in a fair way of re-establishing something like a medieval feudal system, in order to prey upon society. They so imagine because they cannot reason from cause to consequence; they cannot draw reasonable conclusions from historic observations; they do not understand the principles of development and evolution; they jump at conclusions from one prejudicial opinion to another. By their hap-hazard pro and con talk they hope to establish the rule of right and reason, without knowing it. The hope in vain; the ignorance which inspired it is unnatural.

WHO SHALL INHERIT THE EARTH?

The intellectualized minds, in their unnatural ignorance and shortsightedness, do everything that can be done to establish the rule of wrong. In their efforts to legislate the national growth of industry — the trusts — out of existence, they force them into international expansion and under the control of the international credit-system, which no national jurisdiction can reach or dare interfere with. Thus they destroy the power of this country to deal with their own affairs, and they make this presumably free land a colony dependent on foreign financial skill; they play directly into the hands of the international programmers, who labor in the cause of denationalization, in order to make all nations sub-

ject to their credit-systems. The denationalization-scheme now masquerading under the name of "the open door policy", and advancing by talk of free trade, tariff-reform, reciprocity, coalition, peace-programs and other movements by systematic lying advanced, under pretense of caring for the good people, would put this favored country on a par with countries less favored and developed and all under the regime of the foreign money-monarchs, who rule the Unseen Empire.

The efforts of our categorically enlightened intellectuals make for the re-establishment of the deplorable conditions which prevailed during the decline of the Roman Empire; and worse, for as the world-wide ambition of our intellectual perverts exceeds that which ruled ancient Rome, so will its excesses establish conditions of virtual slavery, even more deplorable than were those under that regime.

In the present status of intellectuality, no one man or body of men knows enough to rule even one nation as it should be ruled, much less all the nations of the earth or civilization at large. Subverting the rights of individual nations to any international power is therefore error, and the gravest kind of error if that power be an international credit-system, a re-incarnation of the time-defamed God Mammon.

Greed for money is a well recognized evil, but the greed for the world-wide extension of power on the part of perverted intellectuality is an unrecognized evil of greater force than money-mania.

Our intellectuals may be specially great systematizers, but organizers they are not.

As some intellectual perverts, under the inspiration of foreign financial programmers, cry for the open door policy, so do other intellectual perverts, inspired with some absentee God-ideas, make propaganda for the so-called christianizing of the earth, all to the effect of working up a death-struggle among humanity. All the present endeavors of our intellectualized thinkers to establish absentee standards of worth will entail fatal consequences. True and healthful standards of Light and Right must have living character, and this character must be an organic growth. Healthful standards cannot be mechanically established things, such as intellectual instruction would make them. Intellectuals, such as are our positive thinkers, cannot even stimulate the natural growth of standards, while they fail to understand the organizing principles active in nature, human nature and civilization. Intellectuality which fails to understand these principles is sham intellectuality.

The more diversified its efforts and ambition, the more far-reaching the evil consequences of its work.

Categorical intellects, such as all modern methods of education produce, are class-intellec^ts. Class-intellec^ts produce class-legislation; they either pit the masses against the stronger individuals in national life or the strong individuals against the masses, and thus their work makes for fatal relationship, interne^cine strife and social destruction.

The categorical intellect is the antipode of the living, organic knowing and doing power, which works in reciprocal ways, proceeding by giving and taking equitably. The truly organic mind, following in the way of native reason, never imposes duties without according some adequate right and benefit in family and social life. In this respect, the natural workings of the mind produce results quite different from those of the categorical intellect, which proceeds only to establish fatal systems of prejudice and privilege, by way of education and instruction.

The trusts are not products of the categorical way of thinking; they are not products of perverted intellects, such as is all anti-trust legislation; but they are rather a natural growth, resulting from the sensible conceptions of cause and consequence and from the concentration of individual effort in industrial ways. The trust-system, while it remains independent of the international credit-system, opens the door to a truly organic and reciprocal procedure between individual and nation, and makes it possible to harmonize individual effort with national welfare by profit-sharing.

The ancient Etruskans depicted the influence of perverted intellectuality very effectively by ideograms showing the body of the social octopus fighting its own head and the head fighting the members of its own body, as also by ideograms illustrating the tendencies of social constituents to overreach each other; for instance, strong individuality trying to overreach the people, and the people seeking to overreach and destroy the individual strength and despoil it of its achievements.

Individuality must ever do all special work in national life, but it must not do it to the detriment of the organic whole. The individual must attend to the business of providing bread for the million, as well as of attending to the welfare of commonwealth. This nation, as a whole, or its government, in whole or in part, can never carry along special business successfully; it cannot do industrial, commercial or banking work; but it can share in the

profits due to the growth of individual effort, and thus make the humbler or weaker constituents in social life profit by the success of the abler or stronger.

The American public, by the hollow talk of delusive learning deceived, listens hopefully to the reform-talk of our intellectual perverts; it sympathizes readily with any and all of the alleged reform-movements which are now under congressional consideration, and most of which, if made factors in the social system, would gradually make for the destruction of the character of this republican government and the independence, welfare and prosperity of the people.

Perverted intellectuality, now as ever, directs the sympathies of the public into opposition to its own best interests. Thus, the intellectual perverts and opinionated thinkers, who at present control the law-making and administrative functions in this civilization, are misleading the public sympathies, causing them to rejoice in the ever fatal elevation of the letter of opinion-made laws above the spirit of justice. They cause the public to rejoice in the injustice which, under the name of legal rights, is being done to some of the men who have built up America's industrial prosperity.

Public sentiment, by learned leadership deluded, would now even sacrifice the authors of its own welfare to foreign financial greed, not realizing that such sacrifice would entail disaster to itself.

Intellectual perverts have made the American people believe that the great wealth of some individuals, resulting from the concentration of industrial activity, is a cause of evil. This cause of evil, however, exists as yet only in the perverted imagination and in the undue ambition of politicians and lawmakers, for, as a matter of fact, the American people at present enjoy more favorable industrial conditions than do those of any other nation. The deluded public, by pulling down the great work produced by concentrated energy in industrial endeavor, hope to destroy the money-evil, when, as a matter of fact, they only destroy their own chances of making rightful use of the money-power in this nation. The people, in destroying the representatives of domestic talent in finance and economics, destroy the national bulwarks of their own prosperity and lay themselves open to the absolute control of their national affairs by foreign money-monarchs.

Of course the people who sympathize with the present regime of legal and political opinions mean well; they are convinced that they are on the right track of improving human nature and social conditions, and of choking the life out of the alleged money-evil. Yet they are largely indebted to the representatives of this alleged evil for the present high water-mark of prosperity, which exceeds

all previous historic records. They do not realize that the sacrifice of domestic financiers and of the heads of the great incorporated industries to the at this time prevailing opinion must react unhappily upon their own welfare. They do not realize that this sacrifice of domestic wealth only feeds and stimulates the greater hereditary greed of foreign money-maniacs, who are now waging an underhand war against the centres of our domestic wealth. The people overlook the fact that these centres are the bulwarks of national prosperity, and that their reduction must entail the absolute dependence of this country on a foreign credit-making power, which is now scheming and programming to make itself the one almighty government on earth.

The public who, laboring under the influence of delusive opinions, are now condemning the American trust-magnates, are inadvertently placing themselves directly under the regime of Mammon's bloodless system of finance and credit. The semi-divine Mammon is unlike our trust-magnates, inasmuch as he has no sympathy with human feelings and no particular national interests. He does not waste his breath nor rack his brain, as do the Carnegies, Rockefellers, and other trust-magnates, in the possibly mistaken endeavor of doing the world some good by the endowing of educational institutions and other public-spirited efforts. Mammon says: "This I consider right, and all the world must so consider it or suffer the consequences of damnation — of my condemnation."

MODERN SCRIBES AND PHARISEES

The admirers of relative truth, of opinionated justice, of judicial honesty, of discreet morality, etc., have a natural tendency to enjoy legal aggressions and outrages. They feel that the undoing of some factors in society will somehow result in special benefit to themselves. They never realize that the unreasonable use of legislative and administrative power in civilization eventually reaches any and all factors in it, as it continues its systematic procedures against organic society, against family and social life.

The Scribes, who write in the cause of relative truth, and the Pharisees, who applaud the effects of judicial interference in civic rights, are by no means exempt from the sufferings imposed by the rule of Mammon or of money, which they themselves set afloat or support and in the successful career of which they rejoice. The pharisaic tendencies in the public mind, which cause even our best people to do homage to appearances and to aid and abet the aggressive policy of the money-monarchs, never cause them to think that the destroying angels of homes and of nations have no love for make-believes.

Some of our American newspaper men and financiers have already learned, to their sorrow, that Mammon marches onward, regardless of the fate of either friend or enemy. When the friend has done his work, the friend may go, and keep out of the net of the weaving spider if he can.

The God Mammon aims solely to perfect his system. Anything in the way of his aim to Him is rubbish, which must be removed, be it Lords or Senators, national feelings or creeds.

The writers who, in their self-interest, appeal to the evil passions of the people, their envious dispositions and their inclination to pull down anything that rises above their own level, may eventually find that they have supported a movement which will not right itself and which never again can be righted by any national effort. They may learn too late that the destruction of national bulwarks, such as the House of Lords in England and the Senate in our own country have been heretofore, will entail disastrous consequences to the people. When the head is severed from the body politic, the body is helpless.

The people of England, as well as the people of America, are rejoicing in the prospect of seeing the political and social heads cut off their conservative government. But the people who so rejoice may have a flood of tears coming, and also some gnashing of teeth.

As the people of England, who have always rejoiced in the aggressive policy of their government, are about to be disciplined by the monarchs of the Unseen Empire, so may the people of America, who are now endorsing the same aggressive policy at home and all sorts of judicial extravagances, find that the disciplinary work of finance extends to their own ranks with even greater force than to the victims now on the rack. "Tolerate no rule of wrong, even for a moment, for it may reach you", is the gist of an Asiatic proverb, which it may be well to remember.

If the people tolerate the passing of special laws, designed against special interests not particularly their own, they will probably find that they have opened the door to legislative procedures, which will destroy civic rights, national independence and welfare.

If the people cannot realize that the multiplication of special legislative measures in civilization, directing itself against any one factor, directs itself against the welfare of the whole and is therefore iniquitous; if they cannot realize that in point of special iniquity the present construction of the so-called Sherman Act exceeds anything on record as enacted in the halls of any legislative **Narrenberg**; if they will sympathize with the outrage of making criminals of the heads of national industries, in accordance with a law, by aggressive opinions inspired and carried along by

an iniquitous program, then they deserve no better fate than awaits them under the rule of the absentee money-monarchs of the Unseen Empire. The men who will destroy their own bulwark of safety, the men who will bite the hand that feeds them, the men who do not know the mainstays of their own welfare, who will not put their shoulder to the wheel to save the national strength which industrial trusts could give this country if they were properly licensed and made to yield their surplus profit to state and national treasuries, are not fitted to enjoy the voting privileges in a democratic commonwealth.

If it is true that the mass of the American voters occupy intellectually as low a stage as the jelly-fish does physically, if it is true that more liberty has been accorded them than their mental and moral powers can successfully apply in sustaining the civilizing purpose, if it is true that this liberty to do the right thing in advancing the cause of civilization amounts only to giving license to do wrong, then we had better hail the advent of the foreign God Mammon, who says that nothing better can be done for this country than to feed, fatten and butcher the American hog.

If the majority of the American people are really so unreasonable as to finally endorse the present rule of irrational opinion, aiming to destroy the strength which concentration of energy has given to American industry, if they are really so unreasonable as to seek the destruction of the causes of their prosperity rather than the permanent incorporation of these causes in the body organic, then our legal and judicial butchers may be properly preparing the Augean Stables for coming events.

The world's money-monarchs have little chance, if inclination, to better the social conditions of unreasonable people. If the people will act unwisely in regulating their affairs, the unseen hand of foreign money-sense must take hold of public affairs, to restrict by specially minute legislation the evil effects which the multiplication of unreasonable opinions produce in civilized life.

If we knew the facts, we might find that much of the present mania for special legislation in this country is inspired by foreign money-interests. The money-sense of the semi-divine Mammon has a way of stepping in with legal measures, to check the excesses of aggressive opinions and evil passions which, owing to the lack of true mentality and morality, seek to control civilization.

Much special work is done well in modern civilization, but is the great work of civilization ever well done? Money-sense may do its own business in a profitable way, but can it do the work of civilization as it should be done?

The weaving spiders in social life do their program-work through the categorically excavated intellects, which hold to the relativity of knowledge and of conditions. If the people will accept the gospel of relative truth and of the relatively honest dollar, preached by the intellectual perverts and parasites, then they will have to accept the weaving spiders in social life as the legitimate rulers of civilization.

Now must the American people choose between improving their own knowing and doing powers or preparing themselves to submit to the regime of the God Mammon. If the people cannot bring themselves to do their own thinking with due discernment, they must expect that those who think for them and formulate their creed of opinion will also attempt to direct and control their energies. He who cannot do his own thinking must be prepared to slave for those who think for him. If reason is *non est* in a land ruled by a majority of opinions, in a land where quantity rules quality, then money-sense must step in to save the drifting ship of state from wrecking itself on the rocks of popular prejudice and delusion.

The world-wide financial genius, who is now rising to again resume control of the world's industrial affairs, would probably content itself with attending to its own business if the people would attend in reasonable ways to their own local, domestic and national affairs; but if the people do not so attend, then the lesser financial talent will speedily feel itself called upon to attend to public business, and it will do this by special legislation and administrative rigor, and not by moral persuasion.

If the Anglo-Saxon race, and especially its American branch, cannot bring itself to understand the fact that great evils and much suffering in modern life originate in errors of thought, by education disseminated, then it will not be able to hold its advanced position in civilization. If the intellectual leaders in our civilization cannot realize that both Honest Truth and Honest Money are indispensable requirements to the healthful intellectual, industrial and national growth of civilized life, then their leadership will not be lastingly successful.

If there is error anywhere in the educational work which prepares the intellectual powers of leaders and people for the work of civilization, then that error should now be eliminated.

If the scientific methods of **looking at the outside** of the workshop of nature and **guessing** at the causes of life and of death within, is not the best way of arriving at a knowledge of the facts necessary for civilized man to know, then the shortcomings of the scientific way of knowing nature and life's requirements should be exposed, and a better way of obtaining thorough know-

ledge of Fact should be found and prepared by sufficient explanation.

If Christian Faith has fallen in the pitfall which categorical definitions dig in the sensible and reasonable ways of thinking about Fact, and if it has substituted visionary God-ideas for the organically working God-consciousness, then this faith, if it has fitness of survival and is to live, should be regenerated, in accordance with the original meaning of the accepted text-book of our faith—the Bible. If the current translations of the Bible-work are misconceptions of the original work and perversions of the original Thoughts and Intent, which do not appeal to sense and reason, but which rather make religious faith appear ridiculous, then the causes of the errors in the translations should be explained and the original meaning restored.

If there is systematic lying anywhere in civilization besides in the work of science and theology, it should be brought to an end by full and fair exposition of fact and by evolution of living standards of Light and Right in the twentieth century intellect.

If nature is a process, in which the causes of life and of death are imperceptibly active, nature should be so represented, through the channels of education, to all the world.

If the now conventional way of looking at nature through the categorical ideas of matter, force, time, space, etc., and of thinking syllogistically about these ideas, does not lead to rational conceptions of natural causation, then the errors and shortcomings of this conventional way of obtaining and disseminating alleged knowledge of Fact should be exposed, and the true raw material of knowledge and the true way of its intellectual elaboration should be put in evidence.

If modern morality is unnaturally suspended from conventionally established categorical ideas of truth, virtue and justice, which are not true to the organic causes of civilized life and its requirements, if the public conscience is thereby made an artifice, depending on opinions instead of standing on its natural footing of self-consciousness, then the conventional ideas should undergo inspection and correction.

Intellectual forces, prepared in the conventional ways of education, have taken an aggressive hold in the affairs of modern civilization. Common sense and native reason are being pushed into the background by the aggressive opinions generated in intellectualized minds.

If natural intelligence must take a back seat and if intellectuality is to continue its rule, then the intellect should be purged

of its errors and made aware of its shortcomings, before its destructive work in civilization becomes irreparable.

If the letter of opinion-made law is to be a ruling power in civilization, let us make sure that there is nothing Satanic, diabolic or devilish in the errors and shortcomings of the opinions which formulated the written law. Let us not do as historic civilizations have but too often done, i. e., go unawares under the regime of legal and judicial methods, which are criminally faulty in their conception. Any judgment which destroys the naturally founded order of the mind or the healthful growth of civilization is tainted with criminal tendencies, for when converted into a law and enforced as a standard of right it disturbs the working order of organic life; it works injury to this or that efficient constituent of organic society, and thereby becomes a crime against humanity.

Opinion-made laws have been known as special laws and have been recognized as being tainted with criminal tendencies, because they have general and particular systematic bearings, which are not true to the organic order of life, but, as a matter of fact, are so far from true that they often disturb and destroy it. Opinion-made laws, when invariably and rigorously enforced, become the destroying angels of society. They are framed with intent to save society from wrong-doers, but they are the products of the mechanical workings of thought; they have no living or life-sustaining character; they have no upbuilding power, they can only act restrictively and in pulling-down ways; they are, like hammer and tongs, good only to do deadly work with.

Opinion-made laws, by reason of their deadly tendencies, have but too often become instruments of destruction in the hands of Folly and Greed. They have disturbed, destroyed and undermined the organic order in even the greatest historic civilizations. When the men who wield legal, judicial and administrative power fail to understand the reciprocal relationship of individual to nation, they cannot make just, right and reasonable use of special laws. They enforce the law, in violation and defiance of justice, and thereby they bring ruin upon civilization. Laws, unjustly enforced, demoralize the public mind, destroy common sense and native reason, conscience and goodwill, and thereby brutalize human nature.

If the people understood the original meaning of the Bible-text, they would know that in the Old Testament the opinionated genii in education and jurisprudence have been depicted as the perverters of the civilizing purpose; and they would also know that the New Testament describes the opinion-ridden mind as "devil-possessed" in one way or another, daemonic, diabolic or Satanic, that is, acquired in the ways of self-sufficient thought,

used in the way of contradictory extravagance and with time-defying persistence.

Our modern thinkers have placed the law-making business upon the same faulty foundation upon which stood the ancient Roman law, which made it impossible for the masses of the people to lawfully exist, and which, when enforced, caused the eventual collapse of the whole civilization.

The Christian lawmakers in the middle ages have shown what perverted intellects can do in the way of making criminal laws for the government of the people. Medieval law for centuries condemned the best of the people to torture and death to please the opinionated and daemonized intellects, who controlled civilization. The law-makers and the judges were the real wrongdoers and the people were the sufferers. Of course the people imagined that the law was God-given and therefore entitled to respect, when, in fact, it was born of the devilish tendencies in the human mind.

It may be well for us to look at the modern system of law-making and see whether it has similar defects. It is just possible that intellectual perverts are again monopolizing the law-making business, robbing people of their civic rights, putting new burdens upon the productive energies in civilization and demoralizing the public conscience, until sense of justice succumbs to the spirit of hatefulness.

The people imagine that their intellectual and political leaders are bent upon making laws which will sustain the welfare of civilization, but in so imagining, they may err. No sane mind would wish to so use the power of its opinions as to manufacture criminals, yet the devilish tendencies in opinion-possessed minds are making every effort to treat as criminals those who differ from them in point of partisan and opinion-made laws.

The talk that the people are being robbed by the violation of the Sherman Act or by alleged land-frauds is credited by the mass of the people, because it comes from high and respected authority; but, as a matter of fact, a thorough investigation of the question will show that the Act is in error conceived, and that its rigorous enforcement is as devilish and destructive to civilized welfare as ever was such enforcement of the letter of any opinion-made law in ancient Rome or medieval days.

The growth of this civilization made the concentration of energy in industrial channels a necessity. The industries had to expand to supply the requirements of an expanding civilization. The individuals then engaged in industrial pursuits had to extend their working power by methods of incorporation or corporate organization. The governments of all the States in the Union

gave unrestricted license or charters to industrial, commercial and transportation corporations. Some of these corporations succeeded well and grew into extraordinarily profitable enterprises. Some envious or visionary opinion-makers advanced the idea that the good people suffered injury by the growth of incorporated enterprise. To check this real or imaginary injury, the Sherman Act was passed, as a piece of counteractive and special legislation which no right-minded man should have endorsed. If the government or the people had been too generous in giving unrestricted charter to incorporated enterprises, they should have thought of correcting this error rather by compromise than by force of counteractive legislation. To sanction such counteractive legislation is much like sanctioning the use of violence in opposition to scabs by labor-union men. Two wrongs do not make a right, and both wrongs should be condemned. Be that as it may in the case of the Sherman Act. If this Act had been used in a timely way to counteract real or imaginary evils, grown out of folly or legislative generosity, the measure had done its work by fair means or foul when it brought the great trust-enterprises into readiness to relinquish undue advantage and inordinate profit-making. To push the law beyond this point of efficiency seems to be as much of a crime as the throwing of brickbats by union-labor into street-cars, or the dynamiting of buildings belonging to enemies of the labor-union party.

The criminal application of the Sherman Act savors of crime against civilization and humanity, against commonwealth and civilization; it is a most daring piece of program-work, by Philistine greed inspired and by domestic folly sustained. The word "Philistine" is here used in its original scriptural meaning, which is very unlike any definition found in dictionaries. If the original meaning of the stories of Samson and Delilah were known, the program-work, of which the Sherman Act is an ominous feature, could not progress as it does. The errors, which have so often brought disturbance and ruin upon growing civilization, could not repeat themselves if the public mind understood the scriptural formulas which represent the workings of these errors. It is not the purpose of these pages to throw more light upon this subject or to do anything which might lead to the pulling of even one prop from beneath the Temple of Living Stones. It is not within this purpose to excuse or accuse any individual. Individuals are what nature, educators and dominant systems make them; they are more or less right; at least their errors need not be considered. The system needs every attention; it corrupts the individual; it inflicts undue suffering upon the people.

The system-work needs investigation and correction. All opinion-made laws savor more or less of injustice. If folly, greed, ill-will or other perverted powers of mind enforce the letter of the law, then such enforcement is criminal. If the public had fully evolved discerning powers, they would readily see why the excessive use of special legislation results in their own undoing. The proverbial saying: "**Summum jus, summa injuria**" has a meaning which the voters of the United States should be made to understand.

The pinch-heads who argue that the resources of the country must remain undeveloped, because the existing law does not permit of their development, are not thinking in the ways of sense and reason; and they who imagine that the men who attempted the development of these resources are criminals in the eyes of the law are looking upon their interpretation of the opinion-made law as all-sufficient and infallible; in so looking, they give evidence of intellectual perversion; and in arguing that this violation of the law should be rigorously prosecuted, with intent to inflict criminal punishment, they show the devilish tendencies of their minds. The perverted intellect sanctifies the work of opinions and looks upon the letter of the thought-made law as an inviolable dictate of right.

The resources of this country belong first to the now living race and thereafter to coming races. If the immediate development of these resources is an advantage to the living race, the man who obstructs this development is out of order, and any law which denies the right of such development should be repealed. Any pinch-head who asserts that the men who are willing to employ their energies and risk their money in the development of the country's resources are criminals, because they violate this or that thought-made law, is simply a nuisance if not an enemy to social welfare. The workers in productive industries are not too prosperous at present; they support the regime of folly and greed which places damnable burdens upon their backs, and makes them work overtime for half-pay to support broods of non-productive and wasteful parasites. Any development of the country's resources relieves the weight of the burden-bearers in social life. Any special law which prevents the development of these industries places additional straws on the back of the already overloaded camel. If the brawn and muscle of the country ever come to their senses, the parasites and pinch-heads will come to grief.

As the modern intellect is theologically perverted and incompetent to tell the truth about the God-consciousness, so is it equally perverted in its legal and judicial endeavors, and so is it

equally incompetent to minister to the requirements of civilized life or to sustain its order by legislation.

In order to do civilizing work successfully, the intellectualized mind must learn to do justice to both the individual and the State in any and all legal procedures, and in order to so do justice, it must first learn something about reciprocal relationship, which is of vital importance and which it does not know, and it must at the same time unlearn much about categorical relationship, which is visionary, delusive and destructive to life in its order.

In fact, at the present stage of mentality, few thinkers are capable of realizing that all laws must do justice to both the individual and the State, and that laws which disparage the interests of either the one or the other are to be condemned as special laws, having criminal character. The law-making business should not remain in the hands of intellectual perverts, partisan politicians or bureaucratic and other parasites. In fact, if the present law-making craze does not meet with speedy and effective correction, the work of the nation-builders in this republic will be destroyed by parasitic aggressions.

Think of a lot of partisan politicians, sitting as a law-making body to control industrial development, fighting for partisan interests, largely ignorant and certainly unmindful of the requirements of the people, overcharged with all sorts of opinions of what should be and what should not be, but having no thorough knowledge of any subject under discussion!

Think of these partisan politicians endeavoring to block the best way of feeding, clothing and housing the millions just because this best of economic ways has proven too profitable to some of the industrial pathfinders!

Why not check the alleged undue profit-making of industrials, by making the people profit-sharers, and leave the most economic way of providing necessities for the million open to the natural procedures of evolution, thereby enabling the producers of wealth to keep pace with the growth of civilization and its requirements?

Why not give the actual wealth-producers a chance to rid themselves and the nation of some of the parasites of folly and greed?

Why permit partisan politicians to carry on a senseless and unreasonable war of words for opinion's sake, at public expense, and to the disturbance and demoralization of the enterprises which supply the nation's necessities?

Why increase the army of bureaucratic parasites to carry out the experiments of folly and the policy of greed?

Can a partisan government, such as ours, ever successfully attend to any business in which special knowledge and ability are required?

Can a government without a permanent head, by conflicting interests controlled and disturbed, do permanent business as successfully as it should be done?

Are our politicians patriots or are they parasites?

They are patriots if they work for the best interests of the people. They are parasites if they work for the perpetuation of power in their party.

Do not all politicians work for party-interest rather than for commonwealth? Do any of them know the best interests of commonwealth in any better ways than those traversed by contradictory opinions? Do they not all talk to please the public, for the purpose of sustaining and gaining party-power? Do the practical and professional politicians know the best interests of the country any better than do the ignorant people? Do not all labor under the same delusions? Could a politician succeed if he told the truth? Would the people care to hear it? Do'n't the people want to hear something more favorable to their interests than the truth, something that promises more than is due them, something in the way of pulling down the great in order to aid the small? Are side-pulling politicians not tearers-down rather than builders-up? Are they not parasites rather than patriots?

Think of allowing parasites to make the laws to govern the producers!

If the English-speaking people wish to retain their predominance as civilizers, they will probably have to change their present course of advance. If the prosperity of these United States and their healthful growth as a nation is to continue, it will probably be necessary for the people to unite in two great organic efforts for the purpose of making **honest money** and **honest truth** the circulating mediums in industrial and intellectual endeavor.

First of all, the educational system should be re-organized, in order to give the people honest truth as a circulating medium in intellectual development, instead of the now prevailing opinions and relative truths, for without honest truth the nations cannot secure honest money. In the second place, the trust-system should be extended by merging domestic capital and labor engaged in agricultural and productive industries, into one great trust, to feed and clothe the millions on a truly economic basis, and this trust should operate, under restrictive charters, on profit-sharing principles with state and nation, in order to check the greed for the dollar and, in fact, make undue profit-making impossible.

If the industrial development of this country is not to be wrecked by partisan politicians, opinionated law-makers and parasitic invasion, it will be necessary for the voters of this country, who are engaged in productive industries, to organize themselves, from the day-laborer to the multi-millionaires who represent the capital invested in trusts, for the purpose of giving this country an actually honest dollar, fair facilities to feed the millions and a national credit-foundation.

The present talk of honesty is hollow, or at least it is a relative conception of honesty, as is the scientific conception of truth.

Productive labor and capital, that is, labor and capital directly engaged in industrial work, now support the entire wasteful superstructure of civilization, the educational, legal, political and financial system-work. The greater part of a dollar's worth of labor performed goes toward paying the expenses of folly and greed. The wage-worker actually never gets more than a small percentage of the value of his work, hence the dollar which he has earned is not honestly paid. Undue taxation uses up a little of it and the wasteful system-work, by folly and greed established, consumes most of it.

The hundred millions of this nation must be fed, clothed and housed to best advantage. The labor which does the work of feeding, clothing and housing them must not be wasted through injudicious management of national affairs nor in maintaining parasitic system-work; and above all, legal and political talent must not be permitted to interfere with industrial affairs, which feed the millions. The parasite must not impose hardships on the producer, by either legislation or administration or otherwise. Legal and political talent is never competent to manage industrial affairs successfully.

LAW AND LEADERS

Life is a product of organic causation and it has organic requirements; it can only exist while organic powers of mind control it and minister to its requirements. Civilized life, like individual life, is of organic character and not merely a systematic thing or machine — not the merely mechanical work of thought, but only organically evolved powers of the intellect can minister to its requirements. Systematizing intellects cannot serve and sustain the order of life in civilization. They can functionate as tissue-builders, but they cannot officiate successfully as controlling powers of civilized life; when they attempt such control they disturb and even destroy the order of life in all its phases.

Historic civilizations have often gone to destruction because they were subjected to control of systematizing intellects.

If religious faith is reduced to a thing of system by intellectual reflections then it becomes a deadly, usually superstitious, force in civilization.

If the work of education becomes a mere matter of system, then it loses its virtue as a civilizing power. Systematic instruction can cram ready-made ideas into the mind, but it cannot evolve the elementary powers of reasoning, discerning and doing, so as to enable the intellectualized mind to make vitally true use of its ideas and faculties of life.

If legislation and legal procedures, under intellectual influence, become entirely things of system, then they lose the character of justice and destroy it in the individual, thereby becoming destroyers of human character and of civilization.

Law and order have their natural reason for being in the organic workings and requirements of life. These workings and requirements undergo vital changes, with which thought and its system-work must not interfere. The causes of these changes should be understood by the intellectuals who undertake to control the educational, law-making and judicial business; if not understood, fatal errors will occur. Thought-made, word-fixed laws, systematically applied to civilized life, always have disturbed and eventually destroyed the organic order of family and national life, and they will always do it. Laws, systematically used, are unnaturally used, and so used they cannot sustain life, which is a product of natural order — of natural procedures.

Law must have its foundation in the fully evolved knowledge and doing powers of life, mind and thought. Half-baked, imperfect knowledge, such as are all opinions, is not entitled to be considered as the embodiment of life-sustaining truth.

The fully evolved knowing and doing powers must comprise, not only unquestionably true knowledge of the organic causes and procedures in the process of existence which create and sustain the order of life, but they must include the ability of making life-sustaining use of thought and language and of the free-agency doing powers.

To educationally evolve a thorough knowledge of natural causation is not sufficient to make civilization a success by virtue of intellectual leadership; it is necessary to discipline the intellectualized mind, so as to evolve in it the ability to make due and timely use of its knowledge.

Truth, virtue and justice in the process of living are very different powers from those conceptions which assume these names in the way of thinking. The mind which presumes to regulate or control the work of civilization must understand the why and how of this difference; it must understand the connection

and reciprocal interaction of the living powers and of the thinking faculties.

There is no difficulty in the way of evolving this indispensable understanding except the lack of proper and efficient rhetorical means. The modern dictionary definitions will not serve the purpose. Their power does not reach into the organic workings of life, mind and thought. The methods of definition used in so-called sacred writings do extend into the organically living consciousness, but these methods, however simple, are not understood by modern thinkers. Modern thinkers are nothing better than opinion-mongers; they only deal in opinions when they attempt to discuss the working of anything that stands connected with organic causes.

Opinions of truth, virtue and justice are not the proper foundation upon which to build legal systems. Opinions are very imperfect forms of knowledge, and when they are given control of civilization their imperfections result in violations of the order of life.

The opinionated minds which assume law-making authority are usually so tinged with criminal tendencies that they will never stop for any reasonable consideration of fact, but push onward in the manufacture of criminals who violate the letter of the law, even unto the ultimate destruction of civilization.

How and why opinion-made laws destroy the organic workings of civilization is fully explained in the sacred writings of the great cults, and should not need any additional explanation by any modern thinker. But it is bound to get this explanation again, as it often did in former ages during the rise of mental activity. And if this explanation comes too late, then its corrective effort will be ineffectual and the inevitable destruction will be precipitated.

Opinions are uncertain forms of knowledge, and in part really products of unnatural ignorance. If opinionated minds insist on the control of the law-making business, they really are possessed by criminal folly.

Opinion-made laws have but too often made legislative anarchy the ruling power in civilization, and imposed horrible inflictions upon the people.

Think of ancient Rome and the middle ages!

The opinionated law-makers in past civilizations have done much more criminal work than ever did the law-breakers. They have established regimes of legislative anarchy and perpetuated them for centuries, to the ultimate destruction of nations and

racess. Therefore, do not hold the opinion-made laws all holy — hold them in abhorrence.

The legal ideas of the modern jurists are no more holy, healthful, life-sustaining, than were the God-ideas of medieval bigots. Intellectual perverts usually attach superstitious value to their ideas and demand undue reverence for them .

No nation can afford to permit intellectualized minds to add to or to take away from the scripturally founded law. Thought-made laws are holy and health-sustaining only when they are founded on a fully and fairly evolved organic self-consciousness, intellect and free-agency character . That 'evolution implies' a thorough knowledge of the organizing causes in nature and human life, and no modern thinker can claim any such knowledge, nor any competent free-agency power.

All modern thinkers are unnaturally ignorant of natural causation. Therefore the people had better trust to religious belief than to alleged knowledge. . .

The present theological ignorance of testamentary formulas, which deal with right-thinking, right-speaking and right-doing, may be wiped away in a day, and theologians may suddenly step into the front rank of recognized fact-knowers and truth-tellers.

Scientific ignorance of natural causation is much more difficult to correct than is theological ignorance, which now makes religious faith ridiculous. The modern scientist is usually positive that he is on the right track of getting to know all that is to be known, and therefore he is but too often invincibly ignorant. The theologian ,on the contrary, is in doubt as to his interpretations of the Bible-work, and therefore his palpable errors may be corrected. Some philologist may tumble to such now unknown differences in language as exist between Sanskrit and Prakrit, and between definitions formed in accordance with the natural law of **Doing** and definitions formed in accordance with the categorical conception of **Being**. If this should occur, we would quickly learn the now unknown truth embodied in the Bible-work.

Whenever the original meaning of testamentary and other sacred writings becomes known to theologians and to the people, there will be a speedy ending of the business of making opinions and special legislation ruling powers in modern civilization.

UNNATURAL IGNORANCE

The modern scientist misrepresents the process of existence, nature and natural causation by his word-knowledge, opinions, theories, hypotheses, ologies and isms, etc.; he does not repre-

sent any of his detailed statements as referring to something taking part in the one world-process; he does not know this process; he does not understand its workings because he does not properly exercise all his natural knowing powers.

The modern theologian misconceives the thoughts and intent of the Bible-work, for the reason that he will not make himself familiar with the laws of organic language.

The modern philologist talks learnedly about his guesses and conceptions of the meanings of words, but he talks without understanding, even in a rudimentary way, the connection between language and either the living consciousness or the thinking consciousness.

The modern logician talks of true and false conclusions of thought, but he talks without any understanding whatever of the workings of natural cause and consequence; he does not even understand the bearings upon life and consciousness of his own categorical rhetoric.

The modern jurist talks authoritatively of right and wrong, without any knowledge of either the true or false foundation of the written law.

All this ignorance of scientists, theologians, philologists, logicians, jurists and other classes of intellectualized minds, is inexcusable and most of it is unnatural. Yet all these intellectual perverts and nincompoops undertake to dictate to the actual "temple-builders" and workers in the ways of productive industries, whose labor supports the millions, what is right and wrong in their own business, and what they must do and must not do; and if the workers in productive industries dare to deviate from the opinions of the intellectual perverts, laid down as laws, then all the swarms of social parasites are called upon to condemn as criminals those workers who do the only truly intelligent and really honest work in civilization.

Folly and Greed should be eliminated as much as possible from the control of civilization. These two factors in the compound of the twentieth century mind are the worst enemies of our civilization-builders; they demoralize and crush the social burden-bearers; they furnish the inspirations to the prevailing hollow talk of upbuilding, when, in fact, they stimulate the tearing-down causes. In order to stop the aggressions of Folly and Greed, modern civilization needs more fully and fairly evolved knowing and doing powers than are now to be found in the ranks of the educators, legislators, jurists, politicians or diplomats.

The leaders of modern civilization mean to work in the best interests of the masses, as they see these interests by the light of

their opinions; but the opinionated lights deceive them. They cannot bring themselves to do better work than they are now doing. They have not the means of improving their methods. They cannot procure better intellectual lights than those now contained in opinions. Lacking gisty lights of consciousness, they cannot help engaging in the delusive war of words for opinions' sake. They cannot really break through the tissue of thought-made word-knowledge, so as to enter into the organically living consciousness, and see fact in its own true light. In discussing alleged facts, they can only talk about their opinions, but they cannot verify their opinions nor disprove contrary opinions, for they do not know Fact as it is in itself.

Several thousand years ago, two great epics made their appearance in Greek civilization. One known as "The Iliad," depicted the "war of words for opinion's sake", which has ever disturbed intellectual and social evolution; and the other, known as "The Odyssey", depicted the return to the natural way of thinking and speaking which makes Fact, as it is in itself, knowable, and thereby makes possible the formation of gisty judgments and the return to the rule of right and reason. Our conventionally enlightened educators, who think they know all about these epics, will in all probability deny that there is anything like the thought and intent just mentioned in them. They know the words in these epics; they know what they think about the meanings of these words, but they do not know that antiquity employed a very different method of defining words used in epics from that now known. Not knowing the methods of definition employed, our learned educators fail to understand the thought and intent embodied in the work. They positively know what they think they know, but they only know what they think. They know no facts beyond their thinking faculties, and they only know those products of the thinking faculties which are manufactured in their own mechanical way of thinking. The conventionally enlightened or intellectualized mind of this age has no idea that the human mind has knowing powers beyond and apart from its thinking faculties. It limits itself to its thinking faculties in all but the work of applied sciences, in which it makes special faculties of perception, dealing with special outer aspects of the world-process, furnish the raw material of knowing. The intellect which cannot understand all the workings of the fundamental knowing and doing powers is merely half baked, half developed, unfit to tell the truth and unable to do the right thing or cause it to be done.

None of our educators or intellectual leaders understand the workings of the elementary knowing and doing powers. All are

therefore unduly limited in natural intelligence and unfitted for sensible or reasonable leadership. All know their opinions; none know facts as they should be known. Their ignorance is unnatural; their folly aggressive. Their work in civilization is an imposition.

The right-minded people in civilized life, who aim to rise above the mere level of industrial pursuits, should organize to check the impositions of Folly, by developing fully and fairly all the elementary knowing and doing powers of the human mind after the manner of nature in organic ways. Give the world better light than opinions, and Reason and Right will rise to rule in civilization in a way in which no man will wish to see his fellow suffer, much less impose undue suffering upon him, as now do the daemonized minds of our foremost thinkers.

If our educators discontinue making systematized lying a method of intellectual development and a factor in all intellectual endeavors, then all the legal, political, industrial and financial system-work, which now hampers and blocks the course of national development, will speedily be brought into harmony with the organic evolution of society.

As long as unnatural ignorance and systematized lying produce intellectual perverts in the ways of so-called education, will the people have to bear all the burdens which folly and greed can impose upon them.

While the unreasonable war of words for opinions' sake goes on, peace cannot come to civilization, nor good-will to individual aims and endeavors.

The war of words for opinions' sake demoralizes the knowing and determining powers of the mind; it undermines the foundation of nature's native nobility; it extinguishes the natural lights of self-consciousness, native reason and conscience; it destroys the living standards of self-respect; it generates mental bias; ill-will and hatefulness; it corrupts the intellectual powers; it introduces self-deception and spreads popular delusions, causing general demoralization.

As the basis of unnatural ignorance and the present spreading of evil-working opinions appears the scientifically established dogma of **Relative Truth**, now upheld by all the great educational institutions of the land.

Effective and beneficial is the modern system of "vocational" instruction, but the cultural endeavors of our so-called educators are an abominable bunch of shams.

"Vocational" instruction facilitates the construction of some required system-work in feeding, clothing and housing the millions; but the so-called cultural education, which should elevate

the character of the masses above the bread-winning systems, being much of a sham at this time in our civilization, rather tends to demoralize public character than to upbuild it.

The words "**higher education**" suggest much small ambition and many great delusions, but nothing whatever connected with Fact-knowing, Truth-telling or Right-doing.

Education which holds to the relativity of all truth makes the people believe that the prosperity of one individual in civilized life necessarily destroys the prosperity of many other individuals. The people, acting under this belief, look upon the trusts as a necessary evil. It is true that in non-organic conditions of existence, in conditions of war and in conditions of fatal relationship, the gain of one man entails the loss of another, but it is not true that in living, organic relationship the gain of one factor in social life is effected at the expense of another. If one member of a family gets rich, the other members do not necessarily get poor; they get poor only if they live in fatal relationship and if one member overreaches the other.

All life in nature is organic, and it all grows at the expense of non-organic, non-vital conditions of existence. Organic life brings non-organic substance into organic relationship and elevates it step by step upward in the ladder of evolution from lower to higher stages of organization. The more highly organized states of existence naturally live at the expense of the less highly organized. The lower organism prepares its substance as nourishment for the higher. The human organism naturally lives upon the animal and vegetable organism, but in the nature of things it is not at all necessary that one human organism prey upon another. On the contrary, men come together with a natural spirit of good-will toward each other, to organize family and state, to work for each other in accordance with reciprocal principles. As long as the good-will prevails, so long is family and social life prompted by a healthy stimulus, and so long is the gain of any one member of family and state a benefit to any and all other members, by reason of reciprocal interaction. But when the good-will which brought men together in family, clan and state, gives way to dissention, ill-will and hatefulness, as it does when relative truth is the active force in intellectual development, then each individual in family and state tries to overreach the other or live at the expense of the other. Thus the fabric of organic or fatal relationship rests upon natural good-will or educationally disseminated ill-will. If education sustains the gregarious nature and natural good-will in human nature, then family and state grow into social and organic relationship, and then honest truth becomes a circulating medium in civilization, and only honest standards

of truth, virtue, justice and finance can find recognition. But when so-called education disseminates relative truth and confines itself to statical considerations of life and to depict non-vital, non-organic conditions of existence, as does modern learning in school, church and literature, then it makes the human mind see only dangers of overreaching and of fatal relationship, and thereby generates ill-will, with all its fatal consequences upon civilization.

The virtue of education, then, lies in its ability to make the public mind see the organizing causes in nature, thought and civilization, not from any special point of view, but from a self-conscious point which can harmonize and unify all human judgments and opinions. To bring education to that perfection requires genius. It requires a power of mind which can evolve evangelically the elementary knowing and doing powers and bring them into accord or harmony with the apostolically developed knowing and doing powers.

The harmonizing in the development and evolution of the inner and outer knowing and doing powers, of inspirational and of acquired consciousness, would not present much difficulty were it not for two facts: first, that the alphabetical development serves in one way well and in another way badly; and secondly, that the mind controlled by opinions, as are all modern minds, is never willing to have its opinions corrected. To illustrate: Tell the Labor-Union man that he can do better in the way of peace than in the way of war; that he can better his conditions without striking and throwing bricks, simply by organizing on the basis of good-will, making friends by working for organic relationship of labor and capital and making the dollar honestly representative of a day's work, and he will probably respond: "Oh! nonsense! I can't gain anything unless I take it from my neighbor. I must fight capital wherever I see it, domestic first; foreign later, if necessary." The working man's mind has been developed to understand only the fighting basis, and from that basis it judges all facts. So also with capital, and so with our educators. The relatively honest use of money suits the capitalist; relative truth pleases the educator, who has learned many thousand words contained in dictionaries, which make so-called historic knowledge the basis of definition. He cannot realize that these dictionary definitions are of the classifying and categorical kind, which exclude all natural knowledge of cause and consequence. He says: "By these definitions I make my living and by these definitions I shine. I know as much as anybody and I don't want to know any more. My opinions and theories are all statements of fact, which cannot be perfected. Anybody who finds fault with my opinions and the-

ories is visionary." It is this state of mind which Scriptural writers termed Satanic, time-defying; because it persists in error; it resists the changeful requirements of life.

No one individual can well hope to overcome the difficulties of making honest truth and honest money circulating mediums in civilization. The success in this matter which has been accredited to individuals during the past ages has usually been that of a concentrated organic effort to which an individual name has been given.

This is an industrial stage of social development. The greatest of industrial achievements has been the formation of trusts. Trusts, if formed according to organically reciprocal principles, could immensely improve the conditions of the burden-bearers in civilization. They could rid national civilization of bureaucratic, political and financial parasites; they could feed, clothe and house the world on truly economic principles; they could do away with that undue poverty which is the cause of much demoralization; they could check the aggressive policy of labor-unions and the criminal tendencies in their ranks; they could give modern civilization its greatest of all needs, a "sewer-system", to eliminate the intellectual, moral and social offal.

The leaders of industrial development and the heads of the trust-system, however, cannot proceed in accordance with organically reciprocal principles until these principles are made clear to them by ways and means of education. They have to work, as has everybody else, financiers, politicians, educators, etc., by the lights placed before them, and while these lights are only the lamp-lights or torch-lights of opinions, as antiquity put it, they will not be able to accomplish anything in the way of right-doing or of evolving good-will in the human mind.

The modern way of thinking, by means of dictionary terms, the way which education prepares and approves as the only way, leads the people to believe that there is no truth in life save that of word-vested thought, by learning formulated, and that there is nothing worth working for save the possession of the "almighty dollar"; that deadly competition and strife are essentials to develop fitness of survival; that the fittest survivor is he who overreaches and overpowers his fellow-men; that nothing makes life worth living but money, and power to impose hardships upon humanity. This way of thinking establishes conditions of fatal relationship in social life, which generate ill-will and make it impossible for good-will to come to the front and assert itself as a civilizing power without having its motives misconstrued and disparaged. That which makes life actually worth living is not

the possession of the dollar alone, but it is mainly the self-consciousness of good-will toward men and the enjoyment of appreciative response from the world to the individual. It is this response which makes giving a greater pleasure than receiving, but while intellectual endeavor is generating and spreading ill-will at large, it forces good-will to stay at home.

Truth in the way of modern thought is very unlike truth in the way of life. There is much ability to know and to do in the human mind which thought, vested in dictionary definitions, can never fairly come to represent, even if the learned etymologists and philologists make dictionaries by the yard, miles in length.

If education does not make life shed its own self-conscious light into the ways of thinking, thought will lead the human doing powers into errors, suffering and destructive strife. Give the public mind true lights of living consciousness, and it will do good organic work. It will convert the gregarious nature of man into intellectualized good-will. Give the world opinionated lights, as does modern learning, and intellectualized individuality will live, according to the class-notions of truth, virtue and justice, in categorical pigeon-holes, like weaving spiders,

“Down through the ages spinning
The thread of mortal woes.”

The foregoing pages suggest the need of something like a “Curia”, or organization of right-minded and characterful people to look after national interests from other than a partisan point of view, and in a more effectual way than the remnants of a medieval aristocracy succeed in doing under the established monarchical forms of government. An adjudicative power, superior to written laws and mere opinion, is a necessity in great national development, as well as an approximately standard policy of administration, which cannot be disturbed or overthrown by political party-pullers.

The author, having given much time and thought to the untrodden field of original knowing powers, feels convinced that the best of human judgment is not necessarily only a matter of opinion, based on theories and doctrines, scientific or theological, but that a thorough knowledge of natural causes may be evolved by employing more efficient ways and means of thought and language than those which develop the modern intellect. He hopes to be able to throw some light upon little known facts and especially upon the errors and shortcomings in modern learning and methods of education, which produce and scatter popular delusions.

Only a more thorough knowledge of causes active in the pro-

cess of living; thinking and civilizing, than the present systems of scientific or theological education instil into the public mind, can lead to satisfactory results in intellectual endeavors and in the exchange of opinions regarding questions of the hour. It is this needed knowledge of causes to which the author promises to contribute much which is not easily accessible to the reading public. If his suggestion to organize a patriotic Curia meets with decided response anywhere, he will furnish in future publications full explanations of any and all of the assertions and suggestions contained in the above pages, and he may perhaps add some expositions of fact which never should go into public print, for the reason that the existing evils and wrongs are rather the products of faulty systems than of the men operating under them, and that any expositions of fact which must draw attention to the acts of any particular individuals may lead to unjust conclusions. He has no ambition for individual advancement, and it is solely in the hope of improving the conditions in social life that he holds himself in readiness to respond to earnest inquiries on the part of organized endeavor, but not to mere individual curiosity. He believes that individual effort can accomplish little or nothing to check the progress of erring and wasteful systems. If the above sketchy exposition of facts does not create more than an occasional individual interest, then practical results in the political life of the nation cannot be speedily expected from the movement which he expects to set on foot, and further elaboration of the subject will have to step slowly with the times.

If the thoughtful people of the United States, especially the younger generation, will not organize for the advancement of Light and Right, then the healthful middle classes may some early day find themselves in the unhappy position of grist placed between the upper and nether mill-stones — between the bureaucratic oppressions instigated by foreign financial systems and the grind of domestic labor-organizations.

If the present school, college and journalistic education continues to sow the seeds of contradictory opinions and of consequent ill-will in the public mind, if party-pulling politicians continue in their present irrational course of multiplying special laws to suit popular delusions, then we are liable to have Camorra-organizations of professional criminals in and out of politics, which may make social life decidedly unpleasant and insecure.

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THE CATEGORIZER

An Ancient Design from Hoernes' *Urgeschichte der Kunst*

The design is one of many denoting intellectual perversion, consequent to alphabetical and categorical instruction, which destroys the natural knowing powers of the mind and human character. It is not exactly a caricature but rather a character study depicting the intellectualized mind as a walking storehouse of ready-made ideas, fixed opinions and persistent prejudices.

The square rump represents the intellectual tool chest and the little squares in it denote categorical pigeon holes in the usual way in which so-called sacred art of antiquity depicted the subject. The head denotes the intellectualized mind; the one eye, the sight of conceptive thought; the beak, the unnatural talking talent; the feathers on the head represent the unnatural "lines of thought", that is, visionary ideality and perverted intellectuality. The misshapen legs illustrate the stationery, unnatural kind of understanding of natural causation, produced by categorical conceptions of fact; the one arm denotes the one-sided doing power, of intellectuals who have been enlightened by single active categorical thought. The upturned pyramid under the rump depicts the intellectually perverted thinking powers as propagators of opinions.

The design refers to both methods of abstract thinking, that of syllogizing and that of cypselizing, which corrupt natural intelligence. Both methods are still practiced in our daily life. Syllogizing is now known as logic. Cypselizing has no modern name; it is the purposive way of thinking and of converting ideas into moral determinents. A further explanation of the picture is given under the chapter on "Logic" in a yet unpublished volume.

The old-time arguments for and against the natural way of knowing and the acquired categorical way of thinking may be summed up as follows; if supplemented to suit modern life:

First: The deductive and inductive reasoning is not reasoning at all, for it is not an intellectual procedure which can deal with the active causes and consequences. It is only a method of preparing categorical ideas in a general or particular way; and in fact, it is either reiteration of the premises or it is jumping at conclusions not contained in the premises.

Second: No scientifically established law of nature represents natural causes fairly, all are products of irrational guesswork; all are theories which do not elucidate the active causes in the process of existence.

Third: Knowing nature by ideas of matter, power, time, space, motion, is like knowing it by God and devil ideas, by ghost and spook ideas; but it is not knowing nature as it should be known. Nature should and can be known by the very causes of its mobility and motivity; the causes of development and evolution are knowable; they rise primarily and immediately in living consciousness and self-consciousness and they can be elucidated and made explicitly known by proper mental analysis — by proper use of thought and language. If the special powers of perception, sight, hearing, touch, etc., are considered the only sources of knowledge, then thought can only produce a knowledge of the outer, phaenomenal forms, and of the inter-action of these forms, and such knowledge is insufficient for the higher purposes of civilized life.

Fourth: Learning which looks upon special faculties of perception as the only sources of knowledge divests itself of its natural understanding of cause and consequence, hence it cannot logically deal with facts.

Fifth: The Prakrit types of rhetoric can only serve to make Nature known in a categorical and historical way; the Sanskrit types can make it known as it is in its own inner activity.

Sixth: Nature should be made explicitly known to civilized life in both the natural and acquired way, and both ways should be unified into one compound of knowledge and brought under the control of fully evolved free agency determining powers.

Seventh: The very causes of development and evolution in the process of nature being knowable, there is no reason why opinions formed without such knowledge should rule civilized life. Opinions so formed are of unnatural ignorance born, and such ignorance should not be permitted to make laws for the guidance of human conduct.

Degenerate and suffering types of civilizations have often struggled against the dominance of categorical ideas. Many arguments and thousands of vestiges of works of art remain to illustrate the struggle. The everlasting conflict between natural fact-knowers and learned word-knowers, between practical minds and theoretical minds, between right minded people and systemitizing liars has always resulted in the undoing of natural knowing powers and in the elevation of acquired and artificial thinking powers; it has always resulted in the elevation of the letter of opinion-made laws above the self-conscious spirit of justice; and this elevation has always destroyed the natural tendencies of good-will and the sense of justice in the people, and with it their civilizing power.

In ancient Greece the war between Hermas and Terms resulted in the death sentence of Socrates, and yet Plato and Aristotle and other categorizers and sophists rose to delude civilization with hollow word-knowledge.

In ancient Rome the right minded thinkers struggled in vain against the letter-of-the-law system which ruined that civilization.

Christianity grew into power during Roman degeneracy, but even during the

early part of its growth the Neo-platonists and other categorizers came to infest it with word-knowledge, bringing fatal confusion of ideas by way of categorical quibbling into the new cult.

During the middle ages Christianity became so thoroughly deluded by word-knowledge that it made saints of such categorizers as Thomas a'Aquinas.

At present in our civilization the hollow talk of so-called scientists and of intellectualized politicians again come to the fore to destroy the healthful growth of this commonwealth.

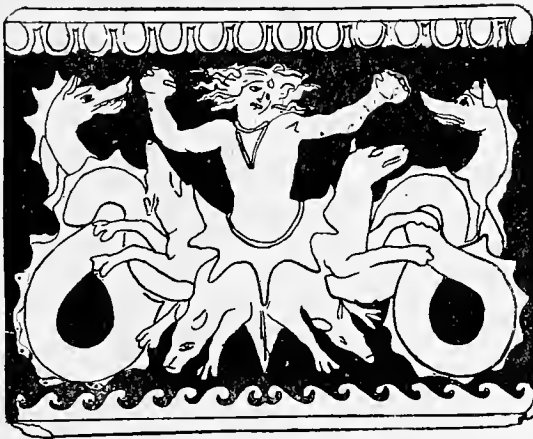
Word-knowers are always wishful to shine as sages. Loud mouthed politicians aim to perpetuate themselves in power by ventilating their word-knowledge before a deluded gallery whose votes they aim to catch in support of their side-pulling regime.

It is always the same kind of deception which destroys the reasoning powers of the people and brings ruin to civilization; it is always a substitution of word-knowledge for knowledge of natural causation—a substitution of fragmentary one-sided and delusive aspects and conceptions of appearance for Facts.

The mathematic astronomer talks of laws of nature as if he knew all the causes active in the sidereal process, when, in fact, he does not even know the rudiments of what he ought to know, and what pre-historic antiquity knew about the subject. The people take in the learned talk and believe the talker is a prodigious fact-knower.

The intellectualized politician talks of economic subjects as if he knew enough to improve the industrial and political systems in all its rootings and branches, but all he knows can only disturb the channels of trade and destroy civic rights and prosperity of his fellow men; and all he does is to open the way to the public crib to an ever increasing number of bureaucratic parasites. He talks of preserving the people's rights while he legislates them away, laboring mainly to delude voters and to sustain his party regime.

Trashy education produces trashy opinions and prepares the public mind for submission and support of the systematic rule of wrong, which opinionated minds always labor to establish for their own glory and aggrandizement and with the result of destroying peace and prosperity. So it has been throughout historic ages and so it will be again in modern civilization if the business of disseminating irrational opinion is not brought to an end.



GOVERNMENT BY OPINION

An Etruscan design represents the intellectually deranged will power as governing society; it refers to the text in page 74. Many similar designs, some far more impressive than the one here produced will be forthcoming presently.



THE DOCTRINE OF THE SURVIVAL OF THE FITTEST

From an Etruscan Point of View

It represents the results of the educational dissemination of relative truths, namely, the generation of folly, greed, ill-will, envy and hatefulness in civilized life.

The "faunie" genii of fatal relationship are shown as confronting each other and as aiming to overreach each other, their nature being demonized and brutalized by unnatural ignorance of the organizing powers in life, ignorance produced in the unnatural way of thinking.

Trashy education so deludes the public mind that it cannot see any way of prosperity except by overreaching fellow constituents in family and State.



GOVERNMENT BY HOLLOW TALK OF POLITICAL PERVERTS

The Talking Lions of Fatal Relationship from ancient Eturia, held in check by the deep-seated power of intellectual persersion which governs the land.

The central figure is not a Miedusa, as archeologists usually call it. It personifies an earlier type of systematic perversion of mentality produced by undesplained talking talent. (Note the protruding tongue.)

Medusa personifies the confusion of ideas consequent to the failure of distinguishing natural "Lines of Thought" from "Artificial Lines of Learning."



THE WAR OF WORDS FOR OPINION'S SAKE

The Talking Lions of Fatal Relationship from an Assyrian monument represent the government by side-pulling party talk which proceeds without free agency power or any other adjudicative and organizing power of central unification and determination. This design, like many others, is but fragments of a great educational system. The entire system must be explained before the details can be made properly intelligible. Further explanation of it will be found in the stories of Izdubar in the "God Sham of Antiquity" about to be published.



PROMPTED BY FOLLY AND GREED

LEGISLATIVE AND POLITICAL SPOILIATION

Legislative spoliation is not a new feature in civilization. Systematizing thought which ignores the organizing principles has often usurped the law making power and proceeded aggressively in special and counteractive ways against the best interests of the people.

The Sherman law is by no means a novelty in the aggressive use of legislative and political power. This use is here as often elsewhere represented by the Fatal Relationship-lions besetting civilization which appears represented by a single individual. The mythical lion of Fatal Relationship appears as playing a widely varying part in the incongruity of ancient cults; but never a happy one.

The aggressive use of political and legislative power affects the entire civilization even if only directed against one faction or even one single individual at a time. Civilization hangs together nationally no matter how badly or primitively organized. Aggressive legislation which today attacks only the capitalist whose money is invested in industrial enterprises also attacks the interests of the labor employed, a fact which the labor unions will some day realize when their fighting and striking methods come to be turned against other than individual and domestic capital.

Any nation which permits its political and legislative functionaries to depart from scriptually formulative restrictive principles so far as to pursue an aggressive policy will learn that the wage of folly is suffering.

The worst enemies of civilization are aggressions of legislative and political functionaries. They proceed under the claim of most exalted, if not divine, right to impose hardship upon the people whom they should serve and whose endorsement they secure by systematized lying and by otherwise scattering popular delusions.

This method of securing the consent of the people to parasite invasion and organic destruction is old and time accursed.

The powers of life which cause the organic growth of national civilization have always given way to parasite invasion and destruction in historic times. Nature builds and artifice kills the social body-organ. The living civilizations have become so used to parasitic invasion and control that they seem to consider national infestation a natural state of affairs. When Free Agency Knowledge Power and Character are lacking, as they always have been in historic civilization, the social constituents find some kind of slavery quite acceptable.

To make life worth living, good-will must sustain the knowing and doing powers. Good-will should be educationally cultivated and industrially and politically sustained by establishment of fair social conditions.

Individual and public welfare is the result of united efforts in organizing endeavor and not of counter-active struggle.

Peace and Prosperity are secured by harmonious special endeavors in accordance with organizing principles and these principles imply reciprocal interaction, not only between individual workers and organized enterprises but also between these enterprises and the commonwealth inclusive of the governing powers. All have some right to share in the benefits of natural growths.

Equitable distribution of right and duties is the bases of internal peace. No government has any right to legislate away the individual freedom of conduct as long as this conduct is not dangerous or harmful to other individuals or to the State at large, and being so harmful or dangerous should not be a matter of anybody's opinion; it should be the matter of Fact and of gisty judgment regarding Fact — regarding conditions and the causes productive of conditions.

The organizing causes active in life, mind and society, the causes which sustain individual and social welfare and organic relationship being knowable, no opinion formed without knowledge of these causes has a right to officiate as a life controlling power in civilization.

The letter of the law must not be based upon anybody's opinion but upon gisty knowledge of Fact, and it should not be administered, save by a characterful free agent, who can distinguish between Facts which are acts of nature, pure and simple, and theories or opinions regarding facts which are only pretentious products of the way of thinking.

The modern mind, intellectually enlightened, has lost much of its natural powers to distinguish between acts of life and acts of thought — between Facts which are acts of nature or of human nature and between facts which are only theories and opinions.

The mental powers to make this distinction are in part ignored by modern education. The natural knowing powers are left undeveloped by thought and language as used in school, church and even social life and no living criterion of certitude is being fully evolved and hence no free agency power.

Modern learning recognizes no criterion of truth which is not purely a product in the conventional way of thinking, and hence the public mind is left not only without intrinsic and explicit knowledge of Fact but also without any living self-conscious criterion of certitude.

The assertion that the trust system is harmful to civilization is a theory as formerly was the assertion that the introduction of machinery was dangerous and harmful — sewing machines would diminish the chances of women to find employment, etc., etc.

Trusts can never be dangerous or harmful if organic principles prevail. Every great movement in civilization is dangerous if not actively harmful when the organizing principles do not prevail. The formation of every State within the State is dangerous. For instance, labor unions are dangerous; they go on strikes; they interfere with trade; they throw bricks, etc., yet if these labor unions should become embodied in the trust system on reciprocal principles and on profit-sharing basis with the State they would necessarily become a peaceful organization and great benefit to civilization. The growth of the bureaucratic system is not only a danger but certainly harmful to national welfare, if the political office men and public servants usurp controlling power of industrial enterprises and of feeding the millions; but if organizing principles prevail to hold political flunkies in their place, then their work is an essential factor in public business.

The problem of States within the State is very largely illuciated in old-time works of thought and especially vestiges sacerdotal art.

The practice of basing laws upon theories and enforcing them rigorously is always harmful, in fact, is pernicious.

The theorists and word-knowers should be forced out of the law-making business and the swarms of bureaucratic parasites should be made to earn an honest living. Common sense and Native Reason should assert themselves and lay intellectualized ignorance on the shelf.

It is absurd to send a man to the penitentiary because he violates a law based on a theory — on an opinion-made law.

The present law craze in this country shows the lack of proper mental training in the public mind. The Sherman law and its application is an evidence of deplorable incompetency in congressional and judicial talent.

Incompetency in educational endeavors underlies the incompetency in legislative, political and administrative work. No modern educator knows the difference between fact and theories as thoroughly as it should be known to every voter in a republican form of government.

In order to distinguish facts from theory clearly in all cases the thinking mind must be able to make an analysis of its own consciousness; at least, it must be able to distinguish the living consciousness from the thinking consciousness — the workings of common sense, native reason and self-consciousness from the word-vested ideas which pretend to represent them — natural intelligence from acquired intellectuality — gisty judgments from opinions, etc., etc.

Modern learning does not and probably cannot analyze the compound of consciousness in accordance with its constituent factors; and because it does not do this it remains unnaturally ignorant of Fact.

Our learned thinkers all know the words common sense, native reason, special sense, discerning and determining power, self-consciousness, etc., but they do not know what these words can and do represent in the workings of mental economy if properly defined. They do not know the proper way of defining words, they only know the historical and categorical way which is found in modern dictionaries, from the new Oxford edition down to the school dictionaries. All the definitions contained in dictionaries are of the termelological and categorical kind — they are definitions based on historic observations concerning superficial aspects of experience only; all are products of artificial classification; none reach effectively into living consciousness.

Modern educators are to blame for the intellectual perversion of the age, for the prevailing errors of thought, for the spread of popular delusion, for legislative and judicial incompetency, and social disturbances.

Modern civilization should be given open "sewerage" for the purpose of ridding society of the intellectual pervers and their victims. It is absurd to legislate obstructions into the undercurrents of degeneracy. The redemption of invincible ignorance is impossible; all attempts to elevate irredeemable degenerates are vain. To foster degeneracy is hurtful; to give it authority and power to rule civilized life is pernicious.

To expound these assertions in detail by means of words is tiresome and unnecessary. Antiquity has done all necessary work on this subject thoroughly. The resurrection of the original meanings of the vestiges of ancient art, the world's great educator, can do more in a day than talk in dictionary terms can do in centuries. Let us resurrect the work which evolved the civilizing instinct and free agency powers in humanity. Organize society on organizing principles, regenerate good-will and make thinking man a free agent, and nine-tenths of restrictive legislation will become useless and the aggressive legislators will naturally go into the sewer.

The merging of labor unions and trusts into one properly constituted organization will solve the economic problem and prove beneficial to everp helpful constituent of society. It will establish economic peace in the social household.

The organization of a "curia" for the correction of educational errors and shortcomings and supervision of social affairs will put an end to political and legislative corruption and a thousand other evils which are now growing wild.

ERRATA

Page 2. 9th line read: stuffed specimens of an animal.

Page 3. Paragraph left out, 6 lines from top. See end of errata.

Page 8. 16th line from top. The sentence: "Having served their purpose they do not pass out of existence but" should be struck out and the following sentence should be substituted: They are tools of the mind and they should never be looked upon as anything else. They should be filed away in the categorical tool-chest, but usually they are looked upon as standard representations of Fast, and thereby they

Page 9. 10th line from top after Fact read: it is guess work

Page 25. Top line after organization: Instead of "they" read: most of them.

Page 29. 24th line from top. After credit system read: in former ages had.

Page 31. 18th line from top: Substitute should for do.

Page 33. 11th line from top: Substitute originates for exists.

Page 38. 14th line from bottom. Title left out: Language as a Cause of Evolution — The Gift of Tongues.

Page 40. 5th line from bottom. Title left out: Language as a Cause of Delusion — The Confusion of Tongues.

Page 4 of illustrations read: for political pervers, read intellectual pervers.

Page 5, supplement title lines to read: The War of Words for Opinion's Sake and Its Influence on Civilized Society.

Page 5.. Transpose title lines to read: Legislative and Political Spoliation, prompted by Folly and Greed.

The omitted paragraph on page 3.

Antiquity evolved two different types of language: one for the evolution of the human understanding and the other for the special thinking powers. The former was a truly organic type of language; the latter a gramatical type. If both types are not used to develop the human knowing powers, then intellectual development becomes one sided and exerts a delusive influence upon civilized life; it deceives the thinking mind as regards that which is right and wrong in public life.

All historic civilizations have been subjected to the one-sided influence of language and by reason of this influence they have been brought to untimely destruction.

Only organic language can serve to evolve the powers of the human understanding and produce a gisty knowledge of natural causation. Grammatical types of language can only develop special faculties of knowing; they can serve only to represent

and misrepresent natural causation by fragmentary conceptions, superficial ideas and opinions. Organic language is needed to evolve free agency powers qualified to use ideas or opinions as intellectual tools wherewith to do their work of civilization.

The every-day languages spoken in the civilized world are a mixture of organic and grammatical types of language, but in that mixture there is but a very small percentage of organic character, and this small percentage is being steadily diminished by systems of instructions in logic and rhetoric and categorical classification and manufacture of dictionary terms. Under our instructive system special knowledge increases but the natural understanding of cause and consequence vanishes.

Our educators do not understand the two ways in which everyday language may and should be used; the Sankrit or mental health-sustaining way and the Prakrit or categorically explicit way.

The words Sankrit and Prakrit are not here used to indicate the language of ancient India; they are only used because they are pointedly and tersely descriptive of the two ways in which the human mind can use language, and our dictionaries have no words to pointedly depict the two different ways of speaking.

The Sankrit way is the so-called sacred or health-sustaining use of language which evolve the living consciousness of natural causation — the natural understanding — the mother consciousness of the thinking consciousness; it gives the mind a healthful foundation to insure the right and reasonable use of acquired and explicit knowledge; it opens up the unlimited knowledge of the world process.

The Prakrit way is the definite, but limited, historic use of language which evolves the special faculties of the thinking consciousness and makes that known which takes place in the workshop of single active thought and which is or can be embodied or encased in the established definitions of the words used.

The former use of language deals with that which is universally and individually active in the very process of existence and which because of its changeful activity cannot be embodied or encased in established or fixed definitions of words; and at that activity it only hints by making an impression upon living consciousness, as do all glyphic or hermenentic types of language.

The latter everyday Prakrit use of language deals with products of thought which are actually contained in the meaning of words.

To illustrate the two ways of using language: the name Jupiter in the so-called sacred use of language originally meant, **Father of Adjudicative Reason** because this way of reasoning is an organizing power of life and mind which actually exists in the process of life back of language and which extends the principles of procedure, creative of organic life in nature, into the endeavors of social organization and civilization. This name so used is only a hint at something beyond itself; it is an eponym for it hints at

something which actually works at the process of existence and its use produces a healthful effect upon the mind in as much as it appeals to a living and active character power and draws the attention of thought to the why and wherefore life proceeds as it does in its way of intellectual and social evolution.

The name Jupiter thus represents an organizing power proceeding intellectually in accordance with creative and health-sustaining principles of life; and not a mere statistical idea of a stationary God. In its original significance it referred to a characterful Doing-power and not to any special thinking or talking talent; it was a character name generated according to the proso-papaia-system of mythically personifying in powers active in nature and human nature; and it originally belonged in the sacred or Sankritic way of using language. Of course, it is not a Brahmanic but a Latin name.

Quite different is the case of the word "Deus"; it has a fixed stationary categorical meaning as has our word God; it represents a word-born, (mythically called an ear-born) idea in this or that definition encased; and it does not in any immediately known way refer to the living organizing power in the process of nature. It signifies and represents only some product of thought or some absentee God-idea, some intellectual vision.

The absentee God-ideas only hold out delusive hopes and delusive fears to superstitious folly, which never can or should control civilization.

The free agency mind should know how the Gods or deified powers of life and mind proceed in order to proceed accordingly.

Ignorance of the two-fold use of language and of the proso-papaia system substituted the hollow term "Deus" for the character name of Jupiter or a definite categorical idea for the indefinitely descriptive name of a personified and actually living power.

Absentee God-ideas do not properly depict the powers which create life and do the civilizing work. That which does the civilizing work is that power of life or mind which both intellectually and practically proceeds in accordance with those organizing principles which create and sustain the order of life; and that power is active in man, if he is actually a free agent and not only a visionary thinker or victim of thought-born delusions. The human judging and reasoning, the free agency discerning and doing powers animated and inspired by the living principles of creation built up civilization and not absentee God-ideas nor theories or opinions regarding them; they only delude the God-consciousness of the human mind and tear down its living work.

In the original of our bible-work, the organizing principles of procedure are not called God, nor Jehovah, but they are given character-names and when fully evolved in the free agency mind they are represented by the letters J. H. V. H.

The word wise but unnaturally ignorant translators substituted the word God for any and all of the character names and designations which appeared in the original text, even for the

letters J. H. V. H. This substitution of terms for character names destroys the original meaning of the sacred writings or other healthful products of thought and makes profane history of foolish fairy tales out of the original formulas designed for the guidance of common sense, native reason, thought and other mental constituents of the free agency doing-power. The modern word-knower may know all about the meaning of these words according to the definitions given in dictionaries, but he does not know what is back of these definitions in living powers; nor does he know that the words may be so used as to reach beyond the definitions into the living powers; he does not know common sense, Native Reason or other Free Agency powers as they are in themselves, nor what they are capable of doing in the mental economy and in the civilizing process. The intellectualized word-knowers cannot look through the verbal veil into the process of nature; this veil is impenetrable to them; their natural intelligence having been destroyed by wordy perversion of the intellect, they cannot see that the best use of language is only a hint at existing facts. The alphabetically intellectualized mind, which ignores the glyphic use of language cannot see or understand the actual workings of the powers of life or the very causes which create and sustain or disturb and destroy the order of life in individual and nation, and hence it cannot reason from cause to consequence, nor determine the Good or Evil in the influence of thought and language upon civilization.

And again the thinker enlightened by dictionary words can only know that part of living consciousness which has been analyzed by thought and converted into explicit word knowledge; and that part, at the present stage of mental developement, is but a small fraction of that which is implicitly given in original knowing powers.

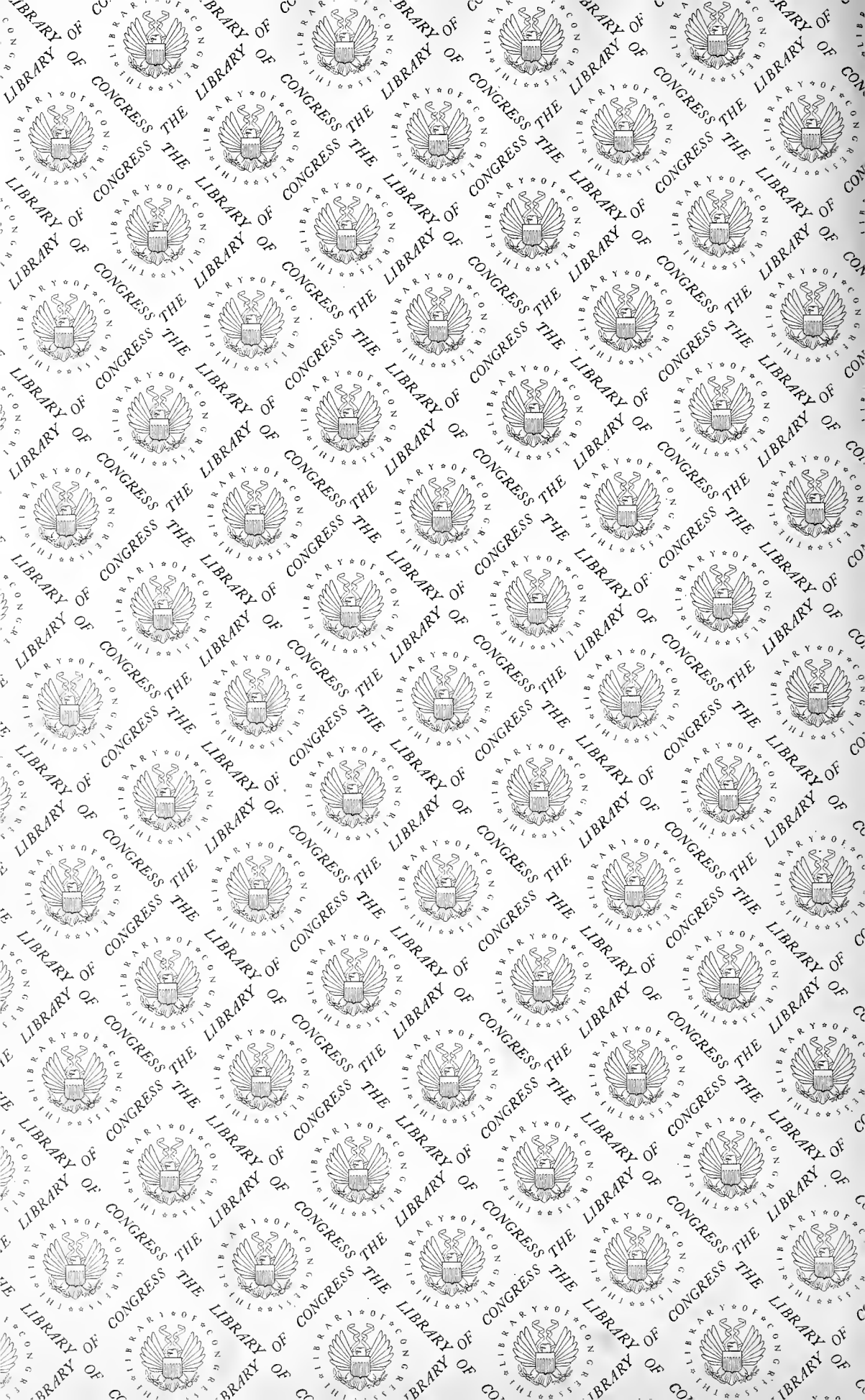
Dictionary definitions refer only to the work of single active thought, and they can never fully and fairly represent the double activity of natural causation. The intellect by dictionary words developed is never more than half developed, it remains half-enlightened — "half-baked" — half-witted; it never can come to distinguish Right from Wrong, Good from Evil; it must always remain an inorganic thing, a conglomerate of opinion. All these facts here hinted at, or for the sake of brevity rather dogmatically stated, should have been fully elaborated and made known to leaders of civilized life and to voters in a republic, so that they may not allow themselves to be deceived and misled by the word wisdom of "half-baked" intellectuals.

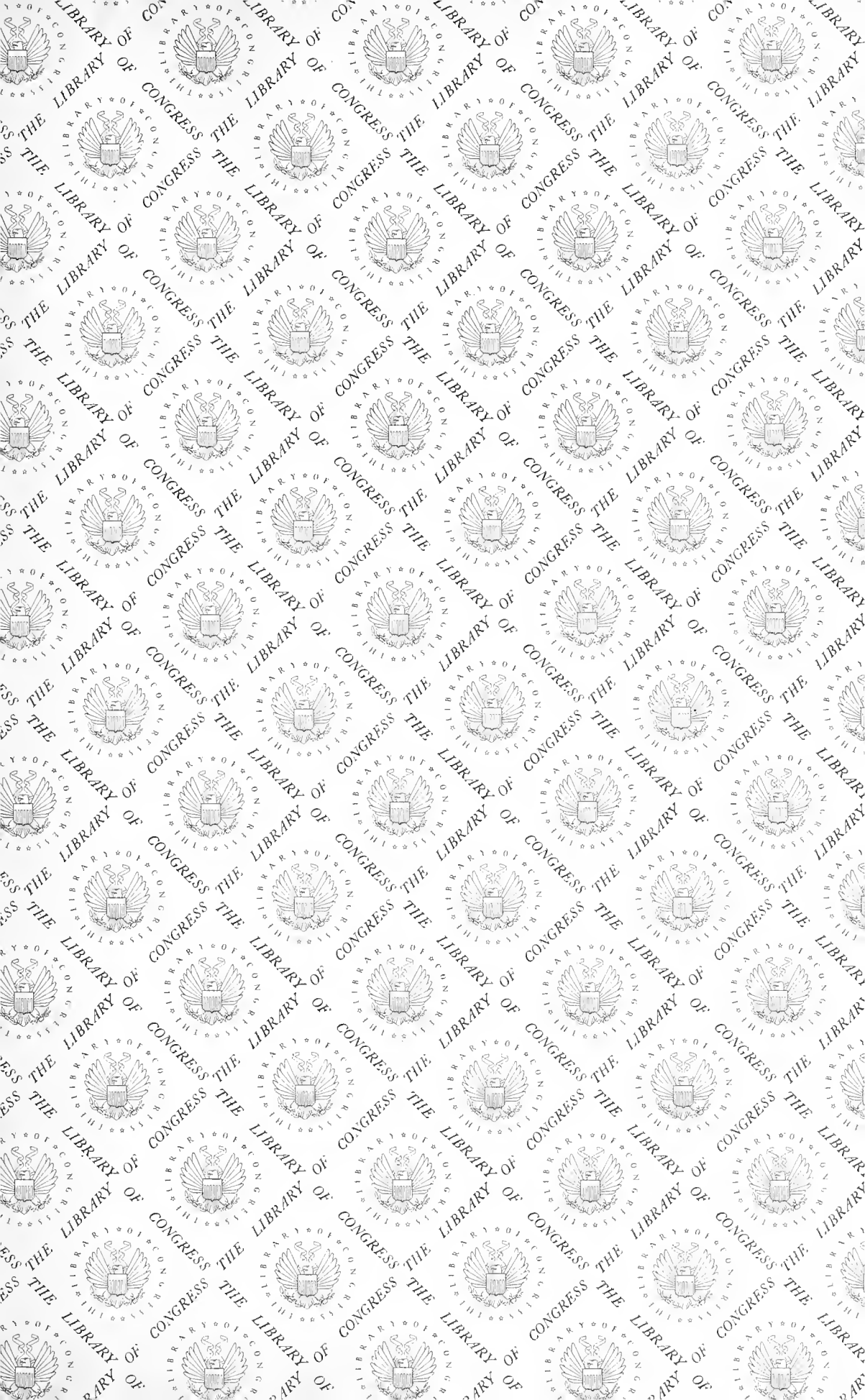
The mythical phrase "half-baked" refers to ideas not properly prepared as healthful food for the mind.

Language deceives the judging and reasoning powers if it is not properly used.

Improper use of language converts the "gift of tongues" which makes civilization possible into the "confusion of tongues" which destroys civilization.

Arthur Louis Young Jr.
Sept. 10, 1946





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